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EGYPT
AND THE SÛDÂN

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MACMILLAN'S GUIDES

GUIDE TO
EGYPT AND THE SUDÂN

MACMILLAN'S GUIDES

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GUIDE
TO
EGYPT AND THE
SÛDÂN

INCLUDING
A DESCRIPTION OF THE ROUTE THROUGH
UGANDA TO MOMBASA

FIFTH EDITION

MACMILLAN AND CO., LIMITED
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1908

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SECOND EDITION, 1903 (" ")

THIRD EDITION, 1905

FOURTH EDITION, 1907

FIFTH EDITION, 1908

EGYPTIAN MONEY

THE Monetary System of Egypt rests, since 1885, on a single Gold Standard, with subsidiary silver, nickel, and copper coins. The unit is the Egyptian pound (written £E.), containing 8.5 grammes of gold .875 fine, and (the pound sterling containing 7.988 grammes eleven-twelfths fine) is worth £1. 0s. 6d. approximately. The Egyptian pound is divided into 100 piastres, and the piastre into 10 milliemes. The gold coins are the 100-piastre piece and the 50-piastre piece; the subsidiary coins are the pieces of 20, 10, 5, 2, and 1 piastre in silver; the pieces of 1 piastre and of 5, 2, and 1 milliemes in nickel; and $\frac{1}{2}$ and $\frac{1}{4}$ millieme in bronze. There are also bank notes, issued by the National Bank, of the value of £E.100, £E.50, £E.10, £E.5, £E.1, and 50 piastres; all these are convertible on demand. The English sovereign circulates everywhere at 97 $\frac{1}{2}$ piastres.

The following Tables of approximate values will be found useful :—

ENGLISH TO EGYPTIAN.				AMERICAN TO EGYPTIAN.		FRENCH TO EGYPTIAN.	
£1.	=	P.T. m.	Milliemes.	Dollars.	P.T.	Francs.	P.T.
10s.	=	97 $\frac{1}{2}$	or 975	10	= 203	1	= 3 $\frac{3}{4}$
5s.	=	48.7 $\frac{1}{2}$	or 487.5	5	= 101.5	5	= 19 $\frac{1}{4}$
1s.	=	24.3 $\frac{3}{4}$	or 243.8	1	= 20.3	10	= 38 $\frac{1}{2}$
1d.	=	4.8 $\frac{3}{4}$	or 48.75			20	= 77
	=	4	or 4.8				

EGYPTIAN TO ENGLISH.				EGYPTIAN TO FRENCH.		EGYPTIAN TO AMERICAN.	
P.T.				P.T.	Francs.	P.T.	Dollars.
100	=	£1	0 6 $\frac{1}{4}$	100	= 25.92	100	= 4.90
50	=	0	10 3	50	= 12.96	50	= 2.45
25	=	0	5 1 $\frac{1}{2}$	25	= 6.48	25	= 1.22
20	=	0	4 1 $\frac{1}{4}$	20	= 5.18	20	= 0.98
10	=	0	2 0 $\frac{1}{2}$	10	= 2.59	10	= 0.49
5	=	0	1 0 $\frac{1}{4}$	5	= 1.30	5	= 0.25
2	=	0	0 5	2	= 0.52	2	= 0.098
1	=	0	0 2 $\frac{1}{2}$	1	= 0.26	1	= 0.049

P.T.—Piastre *tariff*, as distinguished from piastre *current*, of about half the value, much used in Alexandria.

PREFACE TO THE THIRD EDITION.

THE success of the "Guide to Palestine and Egypt" since its first appearance in 1901 has decided us to enlarge considerably these two sections, and to publish them separately. This is therefore the first time that the Guide to Egypt stands by itself. While it lays no claim to being an exhaustive guide-book, our aim has been to make it as complete as possible compatibly with its size and price, and by condensation and conciseness of method to give to the traveller all the information he requires within as small a compass as possible.

The "Preliminary Information," which was before exceedingly condensed, has been rewritten and supplemented. A list of Egyptian Rulers from the First Dynasty to the present Khedive has been added to it, and also a paragraph on irrigation. Concise accounts of the various important engineering works which control the flow of the Nile have kindly been supplied by an irrigation officer, and will be found in the text in their proper places.

The old numbering of the objects in the Cairo Museum has been replaced by that which is used in the new English Catalogue. Through the kindness of M. Herz Bey we are able to give an account of the exhibits in the new Arab Museum, with the numbers of the objects, which would otherwise not have been possible, as the catalogue is not yet published.

The increasing importance of the Sûdân has led us to enlarge the section dealing therewith, and our readers are now furnished with a considerable amount of useful information regarding not only Khartûm and Omdurman, but also to the southern limits of the province and reaching to Uganda.

No pains have been spared to bring the practical information up to date, and the list of hotels and pensions has been carefully revised.

With regard to the transliteration of Arabic names and words, it has been found impossible to adhere rigidly to any system while attempting to combine a fairly phonetic rendering with a spelling as near as possible to that in commonest use. In Egypt itself four or five different methods

of spelling almost every Arabic name will be found, and our aim has been to strike a recognisable mean among the various forms.

Certain alterations have been made on some of the maps in order to bring them up to date; *e.g.*, the map of the Environs of Aswân has the new high-water level—caused by the formation of the reservoir—indicated as marked on the new Survey map of this year.

The Editors will be grateful to any readers who will send corrections of any errors they may detect. Such communications should be addressed to

THE EDITORS,

Macmillan's Guides,

Care of Messrs. Macmillan & Co. (Limited),

St. Martin's Street,

London, W.C.

LONDON, November 1904.

PREFACE TO THE FOURTH EDITION.

IN presenting a new edition of the Guide-book to the public we are glad to be able to say that we are giving the very latest practical information as to hotels, steamers, and trains. Tourists will be glad to note the reduction of fares by the first-class steamers from England to Egypt; also the very considerable reduction on the fare by the quick P. and O. mail route *via* Brindisi.

New information as to the journey from Gondokoro to Mombasa has been added, travel through Uganda becoming every year more feasible.

October 1906.

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YACHTING NOTES.

NORTH COAST OF AFRICA TO 20° E.

PORT SAÏD.—The coast is very low, and great caution is required on approaching the land. Anchor where convenient. Charts Nos. 2573 and 234.

Lloyd's Agent: Savon Bazin.

ROSETTA.—The channel is very narrow, with only 7 ft. water in it. Chart No. 2630. Anywhere along this coast anchorage is found.

ABUKIR BAY.—Chart No. 2681.

Anchorage in this bay is not to be depended upon, so far as safety is concerned.

ALEXANDRIA.—Chart No. 243.

Anchor anywhere outside in 10 to 7 fths. The Straight Boghaz Pass, or Central Pass, is the deepest and best pass through the reefs; it has a depth of 28 ft. and a width of 300 ft. A splendid harbour, capable of accommodating a couple of squadrons without interfering with the quay space.

Between this port and Benghazi, in 20° E. longitude, there is nothing of interest, no harbours, no anchorages, and desolation all around.

Lloyd's Agent: Ludwig Müller.

MISCELLANEOUS INFORMATION.

Thermometers.—The thermometers principally used in foreign countries are the Réaumur and the Centigrade, but thermometers will frequently be found graded for both R. and C. 4° R. \equiv 5° C. \equiv 41° F. The rule for the conversion of degrees Réaumur or degrees Centigrade into degrees Fahrenheit is as follows:—To every 4° R. add 5, to every 5° C. add 4, to the sum in each case add 32, and the result will be degrees Fahr. A simple method of obtaining an approximately correct result in cases where both Réaumur and Centigrade readings are given, is to add 32 to the sum of the two readings, the result being degrees Fahr.

THERMOMETERS.

Réaumur.	Centigrade.	Fahrenheit.
80°	100°	212°
76	95	203
72	90	194
68	85	185
63·1	78·9	174
60	75	167
56	70	158
52	65	149
48	60	140
44	55	131
42·2	52·8	127
40	50	122
36	45	113
32	40	104
39·2	37·8	100
29·8	37·2	99
29·3	36·7	98
28·9	36·1	97
28·4	35·6	96
24	30	86
20	25	77
19·6	24·4	76
16	20	68
12	15	59

Réaumur.	Centigrade.	Fahrenheit.
10·2	12·8	55
8	10	50
4	5	41
1·3	1·7	35
0	0	32
— 4	— 5	23
— 5·3	— 6·7	20
— 8	— 10	14
— 9·8	— 12·2	10
— 12	— 15	5
— 14·2	— 17·8	0
— 16	— 20	— 4
— 18·7	— 23·3	— 10
— 20	— 25	— 13
— 23·1	— 28·9	— 20

Barometer.—The weather - glass and rainfall are measured by the millimetre= $\frac{1}{1000}$ th of a metre= $\cdot 0394$ inch= $\frac{1}{2500}$ th of an inch. Thus, 724 millimetres correspond to 28·5 inches; 736·5 mills. to 29 inches; 749·5 mills. to 29·5 inches; 762 mills. to 30 inches; 775 mills. to 30·5 inches. (See table below.) For comparison, remember that the mean temp. of London is 39° in winter, $49\cdot 5$ annual; and the rainfall, 25 to 26 inches.

BAROMETER.

Millim.		Inches.
715	=	28·15
720	"	28·35
725	"	28·54
730	"	28·74
735	"	28·94
740	"	29·13
745	"	29·33
750	"	29·53
755	"	29·73
760	"	29·92
765	"	30·12
770	"	30·32
775	"	30·51
780	"	30·71
785	"	30·90
790	"	31·10

Inches.		Millim.
31	=	787·4
30	"	762·0
29	"	736·6
28	"	711·2
27·5	"	698·5
Intermediate heights to be added to above.		
Millim.		Inches.
1	=	0·39
2	"	·079
3	"	·118
4	"	·158
5	"	·197
Inches.		Millim.
0·1	"	2·5
0·2	"	5·0
0·3	"	7·6
0·4	"	10·1
0·5	"	12·7
0·6	"	15·2
0·7	"	17·8
0·8	"	20·3
0·9	"	22·9

TABLE OF KILOMETRES AND ENGLISH MILES.			
Kils.	Miles.	Miles.	Kils.
1 =	0·621	1 =	1·609
2 "	1·242	2 "	3·219
3 "	1·863	3 "	4·828
4 "	2·484	4 "	6·437
5 "	3·105	5 "	8·047
6 "	3·726	6 "	9·66
7 "	4·347	7 "	11·27
8 "	4·968	8 "	12·87
9 "	5·589	9 "	14·48
10 "	6·21	10 "	16·09
20 "	12·421	20 "	32·2
30 "	18·63	30 "	48·28
40 "	24·84	40 "	64·37
50 "	31·05	50 "	80·47
60 "	37·26	60 "	96·56
70 "	43·47	70 "	112·65
80 "	49·68	80 "	128·75
90 "	55·89	90 "	144·84
100 "	62·1	100 "	160·93
1000 "	621·4	1000 "	1609·31

We are indebted to Mr. J. H. Steward, optician, 406 Strand, for the foregoing thermometer and barometer tables.

TABLE OF METRES AND YARDS.

Kilometre and Metre Tables.—The kilometre is composed of 1000 metres, and as the metre = 39·37 inches, the kilometre is equal to 0·621 English miles. An approximately accurate method of calculating distances is to consider that 100 kilometres are equal to 62 English miles. For short distances, 8 kilometres to 5 miles.

To turn English statute miles into geographical (or sea) miles, take off 1·7th. One sea mile = 1·15 English mile = 1·85 kilometre. Hence 100 sea miles = 115 English miles = 185 kilometres.

Metres.		Yards.
1	=	1·09
2	"	2·18
3	"	3·27
4	"	4·36
5	"	5·45
6	"	6·54
7	"	7·63
8	"	8·72
9	"	9·81
10	"	10·936
20	"	21·87
30	"	32·81
40	"	43·74
50	"	54·68
60	"	65·616
70	"	76·58
80	"	87·49
90	"	98·42
100	"	109·36
1000	"	1093·63
8000	"	5 miles, nearly.

HOTEL LIST.

N.B.—Visitors are not recommended to go to small hotels up the Nile or in the Delta without being prepared to rough it a little. They are generally kept by Greeks, and are not always clean. They are not frequented by tourists, but are put in this list for the information of those who may wish to do some sight-seeing off the beaten track.

ALEXANDRIA—

Grand Hotel, Sqr. St. Catherine.
Pension from P.T. 60 (about 12s.).

Hotel Khédivial, 33 Rue Cherif Pasha. Charges slightly higher than Hotel Abbat.

Pension Suisse, behind the Eastern Telegraph Co., Rue du Télégraphe.

Hotel Continental, Place Mohammed Ali. Small; clean; English landlady; P.T. 40–60 per day.

~~*Hotel des Voyageurs*, Rue de l'Eglise Ecossaise.~~

Hotel du Nil, Rue Ancienne Bourse.

Hotel Bonnard, Rue Café Paradis.

ASWÂN—

Cataract Hotel, above the town of Aswân, and above the river; suitable for invalids. Tennis and croquet; electric light; good sanitary arrangements; all water filtered.

Savoy Hotel (Anglo-American Nile Steamer and Hotel Company), on the north end of the Island of Elephantiné. Ferry-boats and steam launches between the hotel and the town, free; post office in the hotel; good sanitation and ventilation; accommodation for 180 people; electric light throughout; in eight acres of garden.

ASWÂN—continued.

Charges in these two hotels from P.T. 80–100 per day. At the following hotel, charges may be somewhat less:—

Grand Hotel, at the south end of Aswân town, facing the river. The first hotel to be built here. Since an extensive fire it has been almost entirely rebuilt. Suitable for a short stay. Very central.

St James' Hotel. P.T. 50 per day. This hotel has been enlarged, and a verandah added.

New Continental Hotel and *Hotel Khedivial* about P.T. 40 per day.

ASYŪT—

New Hotel, near the station.

Hotel d'Orient. Room from P.T. 10.

BULKELEY. See RAMLEH.

CAIRO—

All the leading hotels are as well appointed as the best European hotels, having electric light, lifts, good baths, etc. The rooms are large and lofty, the buildings always being planned on a large scale. The waiters and chambermaids are European; but Arabs do most of the "house work." British officers and officials are received

CAIRO—continued.

at most places on a special privilege tariff.

Savoy Hotel (G. Nungovich Hotels). Patronised by royalty. At the junction of Chareh Kasr en-Nil with the Chareh Suleiman Pasha (Pl. B. 2). Bedroom from P.T. 40; sitting-room from P.T. 70; suites from P.T. 200. Pension (without room), P.T. 50. Servant's room and board, P.T. 45. Good restaurant.

Grand Continental Hotel (G. Nungovich Hotels). In the Ezbekiya, facing the gardens (Pl. B. 2). Large front terrace, garden with tennis in rear. Very lively aspect. Pension from P.T. 70. Servant's room and board, P.T. 40.

Shepherd's Hotel, Chareh-Kamel, near the Ezbekiya. The large new building replaces the historic "Shepherd's." Large terrace. 400 beds. Pension from P.T. 70. Separate charges nearly the same as Grand Continental.

Hotel Semiramis. Close to the Nile Bridge. First-class hotel, open in 1907. 350 rooms.

Hotel d'Angleterre (G. Nungovich Hotels). First-class family hotel, in the quiet Chareh el Maghrabi. Pension from P.T. 60. Servant's room and board, P.T. 40.

Eden Palace Hotel.—Chareh el Genaina, Ezbekiya. Pension from P.T. 50.

National Hotel in the Chareh Suleiman Pasha.

Hotel New Khedivial, in the Ezbekiya. P.T. 50 to P.T. 60 per day.

Hotel Bristol, north of the Ezbekiya. Pension from P.T. 50.

Villa Victoria. Private hotel entrance just off Chareh el Maghrabi. A new building. Pension in Dec., Jan., Feb., and March, P.T. 60 per day. Other months, P.T. 50, including afternoon tea and cold bath;

CAIRO—continued.

electric light extra; hot bath, P.T. 6.

HOTELS OUTSIDE THE TOWN.

Ghezireh Palace Hotel, at Gezira, across the Nile bridge and to the right, about ten minutes' drive. Between the river and the racecourse. Formerly one of Ismail's palaces, in which he entertained the English, French, and Russian royalties on their visit to Egypt to witness the opening of the Suez Canal. Very large and luxurious hotel in pretty gardens. Excellent cuisine. Favourite place for dinner parties. Living here will cost about P.T. 100 per day.

Mena House Hotel, at the Pyramids, on the edge of the desert. Electric tram from Cairo (west side of the bridge) in 40 minutes. Good driving road. A coach runs between Cairo (Ezbekiya, 11.45 a.m.) and the hotel, returning to Cairo at 4 p.m.—return fare, P.T. 25. There is a great deal of beautiful *mushrabbiya* work in the building. Adjoining the hotel is an English church. The chaplain and a physician live in the hotel. Racecourse, where gymkhanas are held. Marble swimming bath. Tennis courts. Golf course. Good stabling. Pension from P.T. 80 per day.

Pensions— 3

Pension Sima, 36 Chareh el Maghrabi; an old-established comfortable house. P.T. 40 per day, including afternoon tea, light, hot bath in room, and breakfast in own room if preferred. P.T. 270 per week. P.T. 1100 per month.

Carlton House, Maison Nahas. Midan Ismailieh. Small, well appointed. From P.T. 50 per day. £15 a month. Electric light, P.T. 2 a day extra. Cold bath, P.T. 2; hot bath P.T. 6.

CAIRO—continued.

Pensions—continued.

Pension Nationale, Rue Kasr en-Nil, near Savoy Hotel. Good situation. A quiet well-patronised house, kept by M. and Mme. Villforth. P.T. 40 per day, including cold bath, light, afternoon tea. Warm bath in room, P.T. 3. £12 per month pension.

Rossmore House (Miss Frizell). Chareh Madabegh, off Sharia Kasr en-Nil. A large well-appointed house; more like a private hotel. From P.T. 40 per day. From 3 guineas a week for single room for lengthened stay. Charges include cold bath in bath-room, but not afternoon tea nor lights. Small dining-tables.

Pension Fink, Chareh Sulieman Pasha. From P.T. 35 per day.

Pension de Famille, Mme Birne. Nearly opposite the Savoy Hotel. From £2. 10s. per week.

DAMANHÛR—

An hotel at the railway.

DAMIETTA—

Hotel de France. Greek.

Hotel des Voyageurs.

FAYÛM.—See Medina.

HELWÂN, or HELOUAN LES BAINS—

The Grand Helwân Hotel, opposite railway station, from P.T. 60 a day, and *Hôtel des Bains*, from P.T. 50 a day, both under same management as Savoy, Grand Continental, and d'Angleterre hotels in Cairo. Very comfortable. At the former, tennis, croquet, library. Golf Links—18-hole course—and clubhouse in connection with these two hotels. Military bands several times a week.

Tewfik Palace Hotel, to the north of the town. Bathroom to several bed rooms and many balconies; from P.T. 60 a day; sitting-room from P.T. 60;

HELWÂN—continued.

dressing-room, P.T. 40. Servant's room and board, P.T. 40. Extras: afternoon tea, P.T. 5; electric light, P.T. 5 per light; cold bath, P.T. 4; hot bath. P.T. 8.

Heltzel's Hotel. Pension from P.T. 40.

Pensions—

English Winter Home. Miss Dod's pension. Prices slightly lower than hotels; English food; cows kept; suitable for families and children.

Sanatorium el Hayat. About 100 rooms; built 1903; 4 mins. from railway station; P.T. 90 per day. Resident physician, consultations free. Electric and other baths and massage. Central heating.

Pension Antonio. From P.T. 32, not including tea and baths.

ISMALÎYA—

Victoria Hotel (branch of Shephard's in Cairo), near the quay. Pension P.T. 50.

Hotel des Voyageurs.

KENEH—

Hotel des Etrangers.

Hotel d'Alexandrie, kept by natives.

KHARTÛM—

Grand or Victoria, on the river front, to the north of the town; from 20s. to 25s. per day. It consists of four or five one-storeyed bungalows standing in a garden, with dining-room in centre.

LUXOR—

Luxor Winter Palace Hotel. Opened in 1906, up stream of all other buildings. Accommodation for 250 guests.

Luxor Hotel. Garden entrance on river front. Large shady garden, in which stands the English church. Charges vary, according to the month and length of stay, from P.T. 70-90. Doctor in the hotel.

LUXOR—continued.

X. *Grand Hotel*, north end of town ; in large garden ; from P.T. 65 per day.

Karnak Hotel, farther north, on the river ; same management as Luxor Hotel ; terms rather lower.

Savoy Hotel. About the same price as the other hotels. Good garden.

MANSURA—

Grand Hotel, in chief street.

Hotel Royal, on river next to post office ; pretty situation ; restaurant.

MEDINA EL FAYÔM—

Hotel du Fayâm, kept by a Greek ; fair accommodation ; pension P.T. 40. In connection with this hotel a small one has been opened on the lake about two hours' ride from ABCHAOUAI, called *Hotel Moeris*. Travellers wishing to stay there should acquaint the manager of the former with their intention.

PORT SAÏD—

Eastern Exchange Hotel, Rue Sultan Hassan. A large building with verandahs on every floor, belonging to an English company and run on English lines. Electric light ; lift ; pension from P.T. 50 ; dragoonman from hotel meets all steamers.

Savoy Hotel (G. Nungovich Hotel), opened 1902. Facing canal. Opposite custom house landing stage. Accommodates 55 people. Pension from P.T. 60. Porters meet all trains and steamers.

Hotel Continental, Rue du Commerce, from P.T. 40.

RAMLEH—

At San Stefano, *Hotel Casino San Stefano*. A large pleasant house on the sea. Pension from P.T. 65 per day.

Hotel Beau Rivage, on the sea

RAMLEH—continued.

front beyond the Casino. A newer house, quiet and comfortable, from P.T. 60 per day.

At Bulkeley, *Carlton Hotel* (15 mins. by tram from Alexandria), Sidi Gaber station on Cairo line. A new house, near the sea, in gardens with lawn tennis courts. Electric light. Hot and cold baths. Pension for room and full board from P.T. 40-80.

At Fleming, *Hotel Miramar* (Mme. Buzel).

At Schutz, *Hotel de Plaisance*.

ROSETTA—

Hotel du Nil. The Franciscan Brothers will sometimes entertain visitors.

SUEZ—

Hotel Bachet (of the Canal Co.), half-way between quay and station at Port Tewâk ; clean and comfortable ; convenient for steamers.

Hotel Bel Air, in the town.

TANTA—

Hotel des Pyramides.

Hotel Belle Grèce.

WÂDY HALFA—

Grand Halfa Hotel, opened 1900.

Tariff, P.T. 80 per day, not including afternoon tea or baths. It is a clean, cheerful hotel, with good accommodation ; is run by a firm of Greek contractors for the army, who have also opened a general store at Wâdy Halfa, where camp equipments may be procured ; also various stores, including drugs.

ZAGAZIG—

Hotel d'Égypte.

ZEITUN—

Grand Hotel.

ADDENDA, 1907-1908.

Hotels. Page xiv. There is now no coach to Mena House. THE OASIS HOTEL at Heliopolis will be opened in 1908. See page 74.

Steamers. Page 2. *Quickest over-land route.* A new company, the Egyptian Mail Steamship Company, has built two powerful turbine steamers, which will make the journey from Marseilles to Egypt in seventy hours. They will probably begin running in the autumn 1907. The vessels register about 12,000 tons each, will have *cabines de luxe*, with private bathrooms, lifts, and a restaurant, with meals served *à la carte*.

Light Railway. Page 7. The light railway from Wādy Halfa to Dongola is no longer in existence.

Doctor. Page 31. Miss Sheldon Amos is no longer practising in Alexandria.

Suez Canal. Page 41. On Jan. 1, 1906, the rate of transit dues was reduced from 8½ francs to 7¼ francs per ton. On the net tonnage of ships passing through the canal in 1906 there was an increase of 311,399 tons on 1905. 3975 vessels passed through in 1906, of which 2333 were British. 359,616 passengers passed through.

Lake Menzâla. Page 43. The Menzâla Canal and Navigation Companies have dredged a wide and deep channel across the lake,

and have established a daily ferry between Port Said and Matarieh, the eastern point of the fertile province of Mansûra. The passage occupies three hours, and in co-operation with the light railway ought to be of great value in connecting the north of the Delta with Port Said.

The company are also negotiating with the Suez Canal Company and the Public Works Department for the purpose of digging a canal to connect the Menzâla Canal with the Suez Canal, to facilitate the transport of cotton, etc. from the province of Dakalieh to Port Said. The canal would be one kilometre in length.

Tourist Agent. Page 44. Charles Hornstein is dead, and the business discontinued.

Consulates. Page 44. The Earl of Cromer, owing to ill health, partly consequent upon the continuous strain of so many years' unique administration, has been obliged to resign his post in Egypt. He has been succeeded by Sir Eldon Gorst, K.C.B. The latter has held several appointments in Egypt, being Financial Adviser to the Khedive when in 1904 he became Assistant Under-Secretary of State for Foreign Affairs in London.

Doctor. Page 46. Dr. F. M. Sandwith has left Cairo.

Churches. Page 46. The Very Rev. Dean Butcher is dead, and has been succeeded by the Rev. J.

- M. Molesworth. The new church of St. Mary's, at Kasr el Dubâra, is to be opened in November.
- Antiquities Ticket.** Pages 77, 78, 79. This ticket can *not* be used at Gîzeh, where special tickets have to be procured.
- Tram to Pyramids.** Page 79. The trams run every hour in the morning, and every half-hour in the afternoon.
- Gîzeh Palace.** Page 79. This palace has been demolished, and the ground is being let in plots for building.
- Sakkâra.** Page 87. The Apis Mausoleum and the principal tombs are now fitted with electric light.
- The Fayûm.** Page 91. The *train de luxe* from Cairo to the Fayûm has been discontinued.
- Palaces on the Nile.** Page 98. The palaces of Ibrâhîm Pasha and the Khedive Ismail's mother have been demolished.
- Esna.** Page 138. In order to improve irrigation in the province of Kenêh (page 110), a new barrage is being constructed at Esna. It will cost about £1,000,000, and is to be completed in four years. When finished it will bring 240 miles on either side of the Nile under perennial irrigation.
- Aswân Dam.** Page 150. It has been decided to raise the level of the reservoir 23 feet above the present maximum. The heightening of the dam will take six years, and will cost £E1,500,000.
- The storage capacity will be two and a half times what it is at present, and is calculated to bring 950,000 acres under cultivation. But the loss to archaeologists and sightseers will be immense; for during the winter season Philae will be entirely submerged, and the temples between Aswân and Wâdy Halfa will be flooded.
- Sûdân Provinces.** Page 155. There has been some alteration in the arrangement of these. The Gezira mudiriya is now the Blue Nile Province, with its seat of administration at Wad Medani (p. 154), and the Sennar mudiriya has become the White Nile Province, with its capital at Singa.
- Port Sûdân.** Page 157. Travellers are warned that there is as yet no hotel here.
- The *Khedivial Mail Company's* steamers leave Suez every Wednesday—after the arrival of the Brindisi mail—for Port Sûdân.
- Telegrams.** Page 158. The telegraph between Khartûm and Gondokoro is now complete, with the exception of the section between Bor and Tautikia, a journey of three days by launch. From Entebbe (p. 167) the line is laid to within 150 miles of Gondokoro. Messages can be sent from Khartûm to Entebbe in ten days.
- Mombasa Steamers.** Page 168. The *British East Africa Line* run steamers monthly from London to Mombasa, touching at Port Sûdân and Aden, and continuing to Zanzibar. Fares—London to Port Sûdân, 18 guineas; to Mombasa, 20 guineas. To Port Sûdân in 18 days; to Mombasa in 33 days.

EGYPT.

MISCELLANEOUS INFORMATION.

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effect of great heat in England. The nights, too, are cool, there being frequently a variation of 20° F. between the midday, and evening and morning temperatures.

In the Delta and Cairo there are occasionally heavy showers, but south of Asyût rain is very rare.

ROUTES FROM ENGLAND TO EGYPT.

Long Sea Routes,

The voyage occupies from twelve to fourteen days.

Peninsular and Oriental Co.'s steamers from London to Port Said every Friday. London to Port Said, £19 mail, £17 intermediate steamer, 1st class; £12, 2nd class; rail to Cairo, 1st class, £1; 2nd class, 10s. Occasional steamers to Alexandria, touching at Marseilles.

Orient Line.—London to Port Said every alternate Friday, leaving Plymouth on Saturdays. London to Port Said, £19, 1st class; £12, 2nd class.

North German Lloyd.—Leave Southampton three or four times a month, on Mondays or Tuesdays. London to Port Said, £19, 1st class; £12, 2nd class.

Anchor Line.—From Liverpool to Ismailiya fortnightly. About £13, 16s. 6d. Cairo return, valid six months, £25, 2s. 6d.

SEASON FOR VISITING EGYPT.

—The climate of Egypt is most pleasant for Europeans between the months of October and April. By the end of October the inundation has considerably subsided, and the first bright green of the crops begins to appear. But until the end of December, the Delta, Cairo, and the Nile Valley as far as Asyût, are subject to heavy dews and morning fogs, owing to the dampness arising from the recently uncovered soil. The upper Nile Valley is therefore a much better place for invalids during the winter than Cairo, and Cairo is much more healthy in the end of February and March. With April comes the hot south wind called the *kham'sin*, which generally blows for three days in succession, at intervals, during a period of fifty days. The temperature in the beginning of April at Cairo may rise to as much as 104° F. in the shade. But owing to the dryness of the air, the heat has not the enervating

Bibby Line.—From Liverpool fortnightly, in about 13 days, to Port Said. 1st class only, £17.

Moss Line.—From Liverpool to Alexandria every twenty-one days. About £16, 7s. 6d.

Prince Line.—From Manchester and London to Alexandria. About £14, 7s. 6d.

Papayanni Line.—Fortnightly from Liverpool to Alexandria. About £14.

Overland Routes.

Occupying from five to seven days :—

(A) *via Brindisi.*—By the Indian mail leaving Charing Cross at 9 p.m. every Friday, arriving at Brindisi on Sunday evening, and Port Said (by P. & O. steamer) on Wednesday morning. Fare, including rail and sleeping car, £22, 9s. 11d.—*the quickest route to Egypt.* Or Austrian Lloyd steamers to Alexandria. Fare—London to Brindisi, 1st class ordinary, £12, 1s. 4d., in about 60 hours. Leave Brindisi 2 p.m. Fridays, arrive Alexandria 6 p.m. Mondays. Fare: Brindisi to Alexandria, £11, 5s.

(B) *via Naples.*—Rail from London, £11, 2s. 7d. 1st class; £7, 14s. 2nd class. Thence by Orient Line, £9, or North German Lloyd, to Port Said, £11, 1st class; or by the Italian Gen. S. N. Co. to Alexandria every Wednesday, at 3 p.m.

(C) *via Marseilles.*—Rail from London, £6, 14s. 1st class; £4, 12s. 8d. 2nd class. Thence by P. & O. weekly, by Orient line fortnightly, to Port Said or Messageries Maritimes weekly to Alexandria. P. & O. and Orient Line, £13 1st class, £9 2nd class; Mess. Mar. about £13, 4s. Bibby Line to Port Said, £12. North German Lloyd, weekly, to Alexandria. Special service. Leave London, Tuesdays, 11 a.m.; Marseilles, Wednesdays, noon, arriving Alexandria following Mondays. 1st class steamer, £16 to £24; 2nd class, £10.

(D) *via Venice or Trieste.*—By Austrian Lloyd to Alexandria, leav-

ing Trieste every Friday. London to Cairo *via* Calais, Paris, Turin, Milan, Venice, Trieste, Alexandria, about £23, 4s. 1st class; £15, 18s. 9d. 2nd class.

(E) *via Vienna and Trieste.*—London, Tuesday morning, to Cairo *via* Ostend, Vienna, Trieste, and Alexandria, about £26, 18s. 6d.

(F) *via Genoa.*—Rail from London to Genoa, £7, 7s. 5d., thence by North German Lloyd, or Italian steamer, to Port Said, £13 or £14.

PLAN OF TRIP TO EGYPT.—

It is possible to get a very good glimpse of Egypt in a month's trip from England, if the traveller goes out overland. Allowing eleven days for the journey out and back, there would be seventeen days in which to see Cairo and its environs, the Pyramids, and Sakkâra. It would even be possible to rush up to Aswân and back, if he were content to look at the temples from the steamer's deck, or to travel partly by rail. If the journey up the Nile is to be made by dahabiya, not less than three months must be allowed from London to Aswân and back.

The tourist steamers from Cairo to Aswân and back take twenty-one days; and from Aswân to Wâdy Halfa and back seven days. So that twenty-eight days at least should be allowed for seeing the Nile. Giving ten days to Cairo and its environs, and twenty-eight days to the long sea voyages out and home, this would give sixty-six days as a fair time in which to make the tour.

APPROXIMATE COST OF TRIP.

Trip I.—About forty-five days.

To Cairo <i>via</i> Brindisi by	
Indian mail . . .	£22 9 11
Ten days in Cairo . . .	15 0 0
To Wâdy Halfa and back	
by first-class tourist	
steamers . . .	70 0 0
To London <i>via</i> Brindisi . . .	22 9 11

£129 19 10

Trip II.—About Sixty days.

Liverpool to Alexandria and Cairo and back, about	£30 0 0
Ten days in Cairo (cheaper hotel and fees), say	8 0 0
Cairo to Wady Halfa and back by Cook's "express" steamer, including three days at Aswân, and brief stay at Dendera, Esna, Edfu, Kom Ombo, and Beni Hasan	44 0 0
	<hr/> £82 0 0

Various cheaper combinations may be made by using the railway along the Nile banks part of the way. For continuation to Khartûm, see p. 157.

PASSPORTS — CUSTOMS. —

Though it is unlikely that the traveller will be asked at any of the ports on landing to show his passport, it is always better to have one. It might be required for obtaining registered letters, at a bank, or at the consulate if it were necessary at any time to demand help from the consul. If the journey is continued into Palestine, Syria, or Turkey, a passport is absolutely necessary in order to obtain the further permit or "Tesкера," required by the Turkish Government. A British Foreign Office passport can be obtained through H. Blacklock & Co., Bradshaw's Guide Office, 59 Fleet Street, E.C. ; or C. Smith & Sons, 63 Charing Cross : it costs about 3s. 6d. ; if *viséd* by the Turkish Consul in England, an extra sum is charged. Be sure to have this done, if you intend visiting Palestine, Syria, or Turkey.

The examination of luggage at the Customs is not more strictly carried out than frequently happens at European frontiers. But every article is liable to be opened. There is a heavy duty on cigars, according to quality ; and if travelling across Europe, it is better to carry very little tobacco, since it is the chief thing searched for at all frontiers.

There are good cigar shops in Cairo. For leave to export antiquities a special permission must be obtained at the Museum.

Difficulties are put in the way of those wishing to bring guns and ammunition into the country. Permission must be obtained at the War Office, Cairo, from the Adjutant-General of the Egyptian Army. Cartridges are contraband. English ammunition may be bought in Cairo and Alexandria.

MONEY.—The Egyptian pound—written £E—is worth £1, 0s. 6d. of our money. It is divided into piastres and millièmes, there being 100 piastres, or 1000 millièmes, in the £E. The English £ is worth about 97½ piastres—written P.T., i.e. piastres tariff, in distinction from the *current* piastre, of about half the value, used largely in Alexandria—the piastre being worth about 2½d.

The Egyptian coins are—

Gold	pieces of 100, 50, and 25 piastres.
Silver	" 2, 5, 10, and 20 "
Nickel	" 1, 2, 5 millièmes, and P.T. 1.
Copper	" ½ and ¼ millième.

The nickel 5 millième or half-piastre piece is most useful, as it will be found that the donkey-boys prefer a few of these to a silver coin of the same value. It is about the same size as the silver two-piastre piece, but may readily be distinguished from that coin by the curious O in the middle of the back.

As exchange fluctuates, circular notes, bank notes, and cheques will not always be paid at the same rate. English and French gold are the best forms in which to have money, foreign silver being of no use, though it will frequently be found in the bazaars that reckoning is done in francs and sometimes in shillings. Roughly speaking, then, the shilling is equivalent to R.T. 5, and the franc to P.T. 4.

For table of approximate equivalents see page iv., back of title.

POSTS AND TELEGRAPHS.—Egypt possesses an excellent postal system. There are five posts weekly to and from Europe, the best being the mail *via* Brindisi, leaving Cairo early in the week, when the Bombay mail arrives, and leaving London for Cairo on Fridays. There is also a daily mail up the river by train to Aswân. At most of the post offices in towns on the river there is one man who can speak English or French.

Postal Rates.—England to Egypt, 1 penny. Egypt to England, India, New Zealand, Straits Settlements, Cyprus, and Gibraltar, $\frac{1}{2}$ piastre. Also to Italy, Southern Nigeria, Gambia, British East Africa, and Uganda, $\frac{1}{2}$ piastre. Post cards, $\frac{1}{2}$ piastre. For inland letters the rate is 5 millièmes, that is, half a piastre for 30 grammes, and within the towns of Cairo and Alexandria, 3 millièmes. There is a parcel post both foreign and inland. There are British postal orders for exchange between Egypt and the United Kingdom and British Colonies.

There are two telegraph systems, the Eastern Telegraph Company and the Egyptian Government system. The former has offices in Alexandria, Port Saïd, Suez, and Cairo. Messages to be sent out of the country should always be sent from one of these offices, or, if sent from up the river, should be marked *via Eastern*.

Messages inland can only be sent by the Government system.

Telegraph Tariff.—Inland, P.T. 2 for eight words. The Eastern Telegraph Co.'s tariff is, per word—To England *via* France, 1s. to 1s. 4d per word.

„ France	74 millièmes, or 1s. 6½d.
„ Italy	65 „ „ 1s. 4d.
„ Palestine	39 „ „ 0s. 10d.
„ India	170 „ „ 3s. 6½d.
„ N. America from	120 millièmes, or 2s. 5½d.

Cairo time is 2 hours earlier than London.

RAILWAYS AND STEAMERS.—The Government has railways all over the Delta and up the Nile to

Luxor, crossing the river from the west to the east bank at Nagh Hamâdi, about 380 miles from Cairo. The line (different gauge) from Luxor to Aswân, and the line from Wâdy Halfa to Khartûm, are military railways, and as such the train times are subject to alterations. There are 1st, 2nd, and 3rd class carriages, the last being impossible for Europeans. Ladies can travel 2nd class if they ask for a *harim* carriage. But should there be none, and the 2nd class be a promenade car, it will be found rather rough and noisy. Travelling by rail is always very dusty. The International Sleeping Car Co. runs sleeping and dining cars on certain specified trains, the sleeping cars being most comfortable and the catering good. In 1904 it was arranged by Lord Cromer that £3,000,000 should be spent in reorganising Egyptian railways. Besides the State railways there are some light railway companies, but with the exception of the Helwân line the ordinary tourist is not likely to use these lines. The chief are the Egyptian Delta light railways; the Fayûm light railways; the Helwân railway. The *Indicateur des Chemins de Fer*, P.T. 2, contains time tables of all the railways.

There are two different companies running steamers on the Nile—Cook & Son (*Egypt*) Limited, with office beside Shephard's Hotel in Cairo; *The Hamburg and Anglo-American Nile-Steamer and Hotel Company*, chief office in the Grand New Continental Hotel Building. For particulars, see page 97.

DRAGOMANS.—It is unnecessary for the ordinary tourist, who only stays in the big towns and makes a steamer trip up the river, to have a dragoman constantly. For sight-seeing in Cairo it is better to take a guide or dragoman each day than to engage one for the whole period of stay. The charge is from P.T. 30–40 a day, according to the experience of the man and his know-

ledge of English. Travellers must remember that the dragoman, whether Egyptian or Syrian, dressed in European, Turkish, or Arab dress, is merely a servant, and should always ride on the box and not in the carriage. They are quick to take advantage of the slightest familiarity. The Cairo guides know a fair amount about the mosques and other places of interest, but their information must not be implicitly relied upon. The Nile dragomans are very ignorant about the temples and antiquities, so that it is far better to ignore what they say and consult a guide-book. (See Nile Trip, p. 96.) There are generally dragomans waiting about at the principal hotels, and the hall porter, whom they frequently tip to recommend them, will soon find one.

Bakshish would seem to be the first word the Egyptian child learns, so great is the cupidity of the tourist-spoilt Arab. Yet, however big the tip given, it is rare to find the recipient grateful or satisfied, and the traveller must not think he has underpaid because no thanks are returned. Two or three piastres is very good bakshish for a donkey-boy after a long day's expedition. This, of course, in addition to the tariff payment for the donkey.

HEALTH.—The winter climate of Egypt is very beneficial to phthisical patients, to those suffering from bronchial affection, nervous prostration, and anæmia, rheumatism, and neuralgia, and to convalescents from all acute diseases. But it must be borne in mind that Cairo is very unsuitable for invalids between November and February. The changes of temperature are a danger to be guarded against, for it is by forgetting the coolness of the evenings and not putting on extra wraps that chills are caught, which result in diarrhoea, and sometimes tiresome intermittent fever. The Nile water has a slightly aperient effect on some people,

so that they find it necessary always to take a little brandy in it.

Ophthalmia is a very common complaint in Egypt, the natives suffering terribly from it. It is well to guard against it by bathing the eyes, after returning from an expedition with a little hazeline, or saturated solution of boracic acid, in tepid water. Many people find smoked glasses necessary as a protection from the glare of the sun.

Mosquitoes, though rare on the Nile itself, are fairly plentiful in Cairo. A little powdered bismuth made into a paste with water allays the irritation of an inflamed bite; ammonia is also good.

There are good doctors and chemists in Cairo.

CLOTHING.—It must be remembered that it is wiser to procure all necessary clothing before leaving England, as even if the things wanted can be got in Cairo, they will be much more expensive. From the description of Egypt's climate it will be seen that clothing of all kinds must be taken. Light summer tweeds or flannels, cotton and muslin gowns, are suitable for Cairo in March; and if a long stay is to be made during the hot weather, white suits are a comfort. Thicker tweeds and a warm overcoat, wraps and a fur cloak, are necessary in December and January, especially on the river, the wind often being cold and the steamers very draughty. It is better for ladies to keep one skirt entirely for donkey-riding, and to have it always well shaken after returning from an expedition. Woollen underwear is the safest, and a cholera-belt a wise precaution, because of the rapid changes in temperature. Boots and shoes should be strong, as the ground about the temples is often very rough, and brown leather is preferable to black. Only those very susceptible to the sun's rays will require a pith helmet during the ordinary tourist season, but the back of the neck must be shaded

either by a puggaree or by holding up a sun umbrella, which it is quite possible to do while riding a donkey.

DESCRIPTION OF ANCIENT AND MODERN EGYPT.

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GEOGRAPHY (*Political and Physical*). — In ancient times "Kamit," or the "Black Land," as Egypt proper was called, extended from the Mediterranean to the first cataract, as it does at the present day. But many Pharaohs pushed their conquests through Nubia and on into the Sûdân, so that the southern frontier was constantly changing. Little less constant was the north-east frontier, where the Egyptians were perpetually waging war with the *Kheta* and other tribes. But the Isthmus of Suez forms the natural frontier. On the west the desert border of the country is indefinite, though at the westernmost point of its Mediterranean frontier it touches Tripoli. It includes the Oases of Siwa, the ancient oasis of Jupiter Ammon; Wâh-el-Bahriya, Farâfra, Dakhla; and southernmost, Wâh-el-Kharga, the Oasis Major of the Romans.

In ancient times the land was divided into forty-two districts called *nomes*, each governed by its own princeling who owed more or less allegiance to the Pharaoh, according to that ruler's own power. In later times these governors were called *nomarchs*, the office apparently being hereditary.

From the earliest time the division of the country into Upper and Lower Egypt was recognised as a natural partition, one of the titles of the Pharaoh being "King of

Upper and Lower Egypt." Lower Egypt consists of the delta from the Mediterranean to Cairo, and this is now divided into seven provinces, called *mudiriyas*. These are Kalyûb, Sharkiya, Dakhaliya, Gharbiya, Menûfiya, Behêrah, and Giza. Upper Egypt is also divided into seven *mudiriyas*, called Beni Suef, Fayûm, Minia, Asyût, Girgeh, Keneh, and Aswân. Cairo, Alexandria, Suez, Port Saïd, Ismailiya, Rosetta, Damietta, and Kossêr on the Red Sea have governors (*muhafza*) of their own. The *mudiriyas* are so called because each is under an official called a *mudîr*. These provinces are again divided into *markazes*, each under a *mamâr*, while each village has its *omdeh* or overseer.

The Nile.

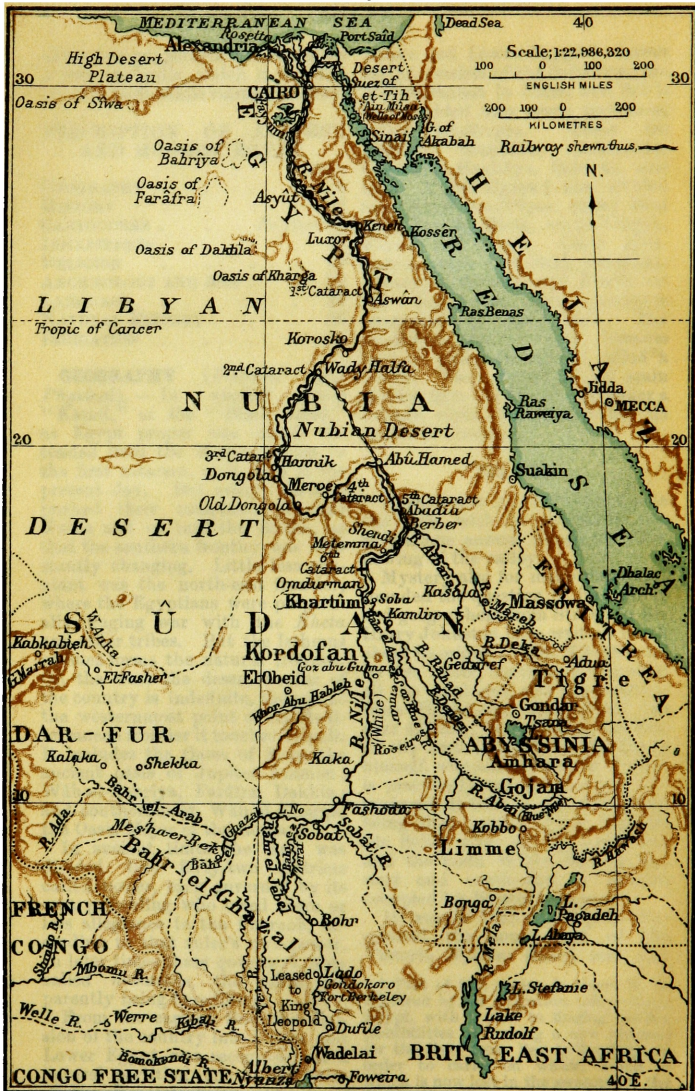
Egypt owes its very existence to the Nile, with its wonderful and mysterious annual rising and overflowing of the valley.

Mystery also for many years surrounded the question of its source, and geographers from Strabo to Sir Harry Johnston have written much about its origin. "The Nile Quest," by the latter, contains a record of all the explorers and explorations from Herodotus, who, about the year 457 B.C., journeyed up the Nile to the first cataract, to Sir Harry himself, who admits that the "quest is practically ended," the only unexplored district in the Nile basin being that portion lying between the Sobat river on the north-east and the main White Nile on the west and south-west, a district occupied by Nilotic negroes.¹

It was in 1858 that Speke discovered the south end of the Victoria Nyanza (lake), and con-

¹ Part of this region is about to be explored by an irrigation officer from Egypt, with a view to finding out the possibilities of making a new channel for the river from Bor to Taufikiya in order to carry off water, much of which is now lost in the swamps of the Bahr el Gebel and the Bahr ez Zeraf.

THE NILE TO WADELAI.



jectured that the Nile had its source at the north end of this magnificent expanse of water. But it was not until 1862 that he actually saw the river issuing from it over the Ripon Falls. Of several rivers that feed the great lake the Kagera is the most important. It flows into the lake near the middle of its western shores; and as there is a distinct current from this point through the lake to the Ripon Falls, its head waters may fairly be considered as the real source of the Nile. The two main springs of these head waters lie near the north end of Lake Tanganyika, over 6000 ft. above sea level.

The river as it leaves the lake (3526 miles from Damietta) is called the Victoria Nile, and it immediately passes over the Ripon Falls, which are between 30 and 40 ft. high. The scenery is beautiful. The river soon enters the swampy Lake Kioga. Passing out at the N.W., after receiving two tributaries and passing over the Karuma Falls in a narrow defile, and the Murchison Falls, 120 ft. high, it enters the Albert Nyanza at its most north-easterly point, and leaves it again a navigable stream as far as Nimule, where the rapids commence. (See p. 166.) The river is now called the Bahr el Gebel as it flows through Uganda to Gondokoro, the most northerly post in that country, and almost on the Anglo-Egyptian Sûdan frontier. All this district, once thickly populated and well cultivated, has been laid waste by the Dervishes. Of the gardens with grapes, limes, paw-paws, oranges, etc., not a trace remains, and the inhabitants have been decimated. About 400 miles north of Gondokoro (pronounced with accent on dok) the river joins the Bahr el-Ghazal and forms the *Bahr el Abiad*, or White Nile.

Navigation is much impeded by the **Sudd**. This formidable obstacle is composed of quick-growing water plants. Perhaps the *ambatch* is the chief cause. With roots in the water, it grows to 15 and 20 ft., and 6 in.

thick at the base. Its "wood" is light as a fungous growth, is easily broken off, and floats away to find another anchorage. *Vossia* grass, papyrus, and "um sîf,"—a floating plant,—collect in masses round these nuclei of *ambatch*, until large islands of vegetation are formed, sometimes acres in extent, so covering the surface of the water that it is almost impossible to tell where the channel is. Various methods for removing the obstruction have been tried, even to the blowing it up with dynamite. Much has been cleared from the Bahr el Gebel by burning the surface down, cutting it into blocks, attaching steel hawsers to these from a steamer, which then put on full speed, and, uprooting the blocks, towed them to the shore. An expedition under Major Malcolm Peake thus cleared nearly 72 miles of the White Nile, and so opened up communication with Gondokoro (see p. 161).

From Lake No, where the two rivers join, the main stream makes its way east, receiving as tributaries the Bahr ez-Zeraf and the Sobat. Turning north, it receives no other tributary of importance during its course through dreary marshy country, plagued with mosquitoes and other insects, until at Khartûm it is joined by the Blue Nile (1267 ft. above sea level).

At Shabluka are rapids called the sixth cataract. From this point across the Gezîra desert to Korti is a distance of about 150 miles. But the river takes a great bend here, making almost three sides of a square, trebling the distance, and for about 150 miles flowing south-west. At its most easterly point it receives the Atbara, only a real river from the beginning of July to the end of October, a little south of Berber. Before reaching Korti it passes the fifth and fourth cataracts. The third cataract is at Hannek, near Kerma in Dongola. Thence there is a light railway to Wady Halfa at the second cataract. There are frequent islands in the river, but

after the Atbara it receives no tributary during the remainder of its course of 1687 miles to the Mediterranean.

During its journey from Victoria Nyanza the Nile passes through a variety of country. Roughly speaking we may say that from the Lake to Kodok (Fashoda) it is a land of prairies and open forests. From Kodok to Fachi Shoya—beyond the strip of Nile cultivation—it is grazing land; and from that point to the sea, 2065 miles, the country is “steppes, barren lands, or deserts.” But everywhere a strip of cultivation accompanies the river, varying in width from a few yards to 10 miles. This strip of cultivated land is very fertile, being enriched every year by the “red” water brought down by the summer flood of the Blue Nile and Atbara. The fertilising mud in suspension in the water falls as the current loses velocity. In this way it was that the Delta was formed in ancient times. The Nile found its way to the sea from a point north of Cairo in seven branches, called Bolbitinic, Canopic, Sebennyitic, Phatnitic, Mendesian, Tanitic, and Pelusiac, taking their names chiefly from the towns which were at their mouths. Of these only two remain,—the Phatnitic, which empties itself into the sea at Damietta, and the Bolbitinic at Rosetta,—the remainder having silted up.

The actual width of the Nile valley is considerably more in many places than that of the cultivated area. It is cut through a great desert plateau, and the river now approaches one side of this valley and now the other, so that sometimes there is a low range of hills near the east bank and sometimes near the west. These cliffs are in reality the edge of the desert plateau, and are almost the only hills of which Egypt can boast, with the exception of a range which follows the border of the Red Sea. They rarely attain a height of 1000 ft. The desert on the east is called the Arabian desert, and on the west the

Libyan desert. The hills consist of a nummulitic limestone, of dazzling whiteness when newly quarried, a formation which continues for about 500 miles south of Cairo, where it gives place to “Nubian Sandstone.” This quartzose sandstone forms a bar at Gebel Silsila, through which the river has only been able to force a comparatively narrow way. It forms the chief geological formation of Nubia and the Sūdân. At Aswân it is broken through by a barrier of granite, chiefly a beautiful red colour, though there are other varieties. The river has forced its way through this barrier in the first cataract, and its action on the rocks has been to give them an intensely high black polish.

The diorite, porphyry, and some other fine stones used by the ancient people for sarcophagi and statues came from the hills of the Arabian desert. Alabaster also is found at various points in this desert.

The **Inundation**, the great Nile phenomenon, has controlled the naming of the seasons in Egypt from the most ancient days. The year has three seasons, called anciently *sha*—waters; *per*—vegetation; *shemu*—harvest, and now named *Nili*—inundation August to November; *Shitwi*—December to March; *Sefi*—April to July. The river has always been closely watched at the critical time of its rising, ancient Nilometers having been found at various points on its course where its progress could be watched. Now, communications as to its state are wired from up country; in old days runners were sent from village to village with the important news. The rains in the Uganda region cause the rising of the White Nile about the middle of April, but it is not felt at Aswân until near the middle of June. The “green water” which is the precursor of the flood is caused by myriads of microscopic algæ, brought down from the Sobat. As they increase and dry and decay under the hot sun they cause a foetid taste and smell in the water.

This is only until the "red" turbid water from the flooded Blue Nile appears about the beginning of July at Aswân, before which the algæ disappear. The flood reaches Cairo about ten days after passing Aswân. The other great contributor to the flood—the Atbara—is a month later in reaching its height.

These months are an exceedingly anxious time to the cultivator and the irrigation officer. Should the flood fall short, much land will remain *sharaki* (uncultivated), and the revenue will suffer, taxation being remitted on *sharaki* lands. Should it exceed certain limits, there will be danger to embankments, and an oversoaking of the land, and consequent greater deposit of salt, the agriculturist's enemy. The flood is at its height about the end of August. The waters then gradually subside, until at the end of May the Nile has reached its lowest limit. Some idea of the immense difference of the river at these two times of year may be imagined from the fact that (before the building of the Aswân dam) about the beginning of September 10,000 tons of water passed Aswân every second, whereas at lowest Nile only 410 tons per second were recorded. The difference of water level also at these periods is very great. At Aswân, flood Nile is 49 ft. higher than low Nile; while even at Cairo, after much has been headed off and spread over the land, there is 25 ft. of difference.

If all these figures and dates were invariable the work of the irrigation engineers would be comparatively simple. But the Nile flood is erratic. It may be so low, as it was in 1877, as to leave a million acres uncultivable. A succession of low Niles has a most disastrous effect upon the country, as we know even as far back as scriptural records of famine. Another seven years' famine began in 1064, with terrible results. It is to prevent such calamities in the future that

the great Aswân reservoir has been created, and to make the supply more secure that vast schemes are being promulgated in the Sûdân beyond Khartûm on the flood sources.

The **Oases** are depressions in the desert, of which the floor is sometimes below Nile level. Hence the springs by which they are watered and converted into beautiful spots of verdure. The wells are practically artesian, having a depth varying from one to four hundred ft. The water is often slightly chalybeate, and has usually a higher temperature than that of the surrounding air. The descent to some of the oases from the desert plateau is very abrupt, forming in some places cliffs in the universal limestone. Lower strata of rock are exposed in the oases, yielding quantities of fossils. For fuller description and details, see p. 93.

HISTORY.—The various theories and opinions as to the origins of the inhabitants of the Nile country, and the dates of their earliest monuments, have not yet crystallised down into exact knowledge. The chronological computations of various Egyptologists differ, not even by decades or centuries, but by a thousand years or more. But all are agreed that the chief civilising influences came from the east. Old tradition speaks of the sacred land of *Punt* as the original home of the forefathers of the Egyptian race, and there is little doubt that the identification of this land of *Punt* with the district including Somali-land, Erythraea, and the opposite coast of Arabia is correct. That the Punites themselves were a branch from a great original centre of all civilisations in North India is a theory that cannot yet be practically demonstrated. Between 5000 and 6000 B.C. is a date given for the earliest historical records. These begin probably with the efforts of one tribal chief stronger than his neighbours to unite several districts under one sceptre of authority.

THE DYNASTIES.


The first name appearing on all authoritative lists is that of **Mena** or **Menes**, the famous founder of the **1st dynasty**. He came from the neighbourhood of Abydos, but extending his sway down the Nile to what is now within about a hundred miles of the Mediterranean, he there built a city, which became the capital and was called Memphis. His kingdom extended south to Aswân, and he thus united Upper and Lower Egypt, and wore the double crown composed of the white one



of Upper Egypt and the red one



of Lower Egypt. It will be noticed that on the monuments the Pharaohs are frequently represented

with this headdress . The chief

remains of the first three dynasties have been found at Abydos, Negada, and Hieraconpolis (opposite El Kab). But the best authorities are not agreed as to the proper significance or sequence of names found on tablets and other objects during the excavations of these sites. Some of the slate "palettes" found are of very fine workmanship, the scenes being in low relief, showing the crafts of the time to have advanced far beyond the primitive stage. An interesting point in this early history is the important rôle played by the royal women. **Seneferu**, the last king of the **3rd dynasty**, is responsible for the curious shaped pyramid with its beautiful-coloured stone at Medûm, which seems to be an intermediate form between the *mastaba* tomb and the perfected pyramid.

With the great **4th dynasty** begins the period of those builders in stone who have left the pyramids to witness to the strength of their religious beliefs (see p. 18). **Khufu** (Cheops of Herodotus), who built the great pyramid at Gîzeh, was

followed by **Khafra** (Chephren) and **Men-kau-ra** (Mycerinus), who built the two other large ones near it. The country, under the 5th and 6th dynasties, seems to have remained in much the same condition. Arts and crafts had reached a high state of perfection. The interior walls of the best tombs of this period show some of the finest work in drawing and execution to be seen in Egypt (see pyramid of Unas, tombs of the Thi, Mera, etc.). The state, too, seems to have been well organised, and several little frontier wars resulted in the gradual extension of territory to include the Sûdân and western Oases, and the opening up of trade relations with the coast and islands of the Eastern Mediterranean. The most outstanding names of the **6th dynasty** are those of **Pepi I** and **Pepi II**. **Assa**, too, is noted, because it was for him that Ptah-hetep wrote down the famous "Precepts" contained in the Pisse Papyrus, though the oldest extant copy—and "the oldest book in the world"—dates from the Middle Empire.

As the kingdom grew in extent, the power became more and more decentralised, until at the end of the 6th dynasty the local princes seem to have had more power than the royal line. The history of the succeeding period is consequently rather confused, and how far the **Antefs** and **Mentu-heteps** of the 11th dynasty were really "kings" of Egypt it is difficult to say.

With **Amenemhat I** of Thebes of the **12th dynasty** the monarchy was again re-established, and the country settled down into another period of prosperity. Great irrigation and engineering works are the conspicuous feature of the time. Thus, **Usertsen III** canalised the first cataract so that ships were able to pass in safety; **Amenemhat III** built a dyke across an inlet into a depression of the western desert, and so was able to store the waters of the flood Nile for use during the dry summer. The lake thus formed

was called Moeris, and it covered a large portion of what is now the Fayûm.

In this district too the Amenemhats and Usertsens built their pyramids. Much of the life of the times is to be gathered from the scenes painted on the walls of the tombs and the models found in the funerary chambers of the nobles of the times at Beni Hasan (*q.v.*), and from the literature which has come down to us.

Another period of obscurity succeeds the brilliant achievements of the 12th dynasty. Evidences are not wanting that the great movement of some eastern tribes, which on their westward way already dominated Syria, had been gradually absorbing the northern portions of Egypt's empire, and possibly by intermarriages with the reigning line had paved the way for a more complete mastery. These people were called **Hyksôs**, and may be identified with the *Kheta* of the monuments, who are now commonly known as the Hittites. No great battle which gave them final supremacy is recorded, but their influence on the people seems to have been detrimental, since civilisation was evidently at a standstill during a considerable period.

But again a prince of Thebes came to the rescue of his country, and under **Aahmes** the Hyksôs were driven out of the land. So begins the **18th dynasty** (1578 B.C.), and the most illustrious line of Egypt's kings. He was followed by four Amenheteps and four Thothmes. One of the most remarkable of Egypt's rulers belongs to this dynasty, **Queen Hatshepsu**, a daughter of Thothmes I and sister of Thothmes II, with whom she reigned until his death, when the reins of government remained in her hands alone. The record of the great expedition she sent to the land of Punt is seen on the walls of her temple at Dêr el-Bahri. She is sometimes represented there dressed as a man and wearing a beard.

Thothmes III, who succeeded her, reigned conjointly with her for some years. After her death he carried on a series of brilliant and successful campaigns, penetrating as far as the Euphrates, and subjugating Egypt's old enemies the Hittites. Records of these wars are inscribed on the walls at Karnak, where Thothmes built a great temple. Thothmes was perhaps Egypt's greatest king. He was not only a warrior but a great builder, and one who encouraged all the fine arts. The paintings in the tombs of this period show a richness of detail and indicate a luxury of living that surpasses anything in previous times (see p. 131). The royal tombs, in a wild valley in the Theban hills, are more elaborate than those of any preceding kings.

Amenhetep IV is sometimes called the "heretic king," because he tried to reform or alter the religion. The art of this time was of a much more naturalistic type, but little but the tombs at Tel el-Amarna remain to us, for his work was completely destroyed soon after his death by the priest-kings who succeeded him.

The **19th dynasty** commences with **Rameses I**, the first of thirteen of that name. His son **Seti I** was a great warrior, and his campaigns are recorded on the walls at Karnak. He was also a great builder, some of the most notable temples (hypostyle hall at Karnak, temple of Abydos) belonging to this period. And the work is of a fine kind and careful execution. His great son **Rameses II** (1325 B.C.), whose love and reverence for his father appears in the so-called "Poem of Pentaur," was also a great soldier and builder. But though there is much architecture bearing his name, the workmanship is not of such a fine quality. He caused the temple at Abu Simbel to be carved out of the rock in memory of his wife. There is every reason to suppose that he was the Pharaoh who oppressed the Israelites.

During this time Egypt reached the zenith of its glory, and from the end of the 19th dynasty a gradual but steady decline in its power is noticeable. Significant signs of the weakening of the empire were the growing power of the priests and the increased employment of mercenary troops. So we find the **21st dynasty** consisting of Theban priests. But **Shashanq I** (Shishak), probably a general of the Libyan mercenary troops, and right-hand of the last priest-king, quietly, on his death, assumed authority and established the **22nd dynasty**. His sway apparently was not recognised by the great southern state of Nubia, whose power gradually increased until it supplanted the Shashanqs and Osorkons by an **Ethiopian dynasty**. Its power was not sufficient to secure the enfeebled empire from attacks from without, and when its last king, **Taharqa** (672 B.C.), provoked the Assyrian by assisting the King of Tyre against him, **Essarhaddon** marched to Egypt, which fell an easy prey to his conquering army. But when the Assyrian was later engaged on her own eastern frontier, **Psammetichus I** threw off her yoke and re-established the integrity of his country, founding the **26th dynasty**. So there was a period of about a hundred years' peace before the final disintegration of the empire. The battle of Pelusium sounded the knell of Egypt's greatness, and Cambyzes the Persian marched to the Nile and carried his conquests to Ethiopia. A recrudescence of the old spirit and a struggle for independence resulted in a short period of peace under the native rule of **Nectanebus I** of the **30th dynasty**. **Nectanebus II** was, however, again defeated, and since then Egypt has never had a native ruler. On the fall of the Persian empire Egypt came under the dominion of **Alexander the Great** (332 B.C.), and at his death passed under the dominion of his satrap Ptolemy.

THE PTOLEMIES.

There were fifteen Ptolemies in succession, and six queens of the name of Cleopatra. For three hundred years they reigned, during which period history has more to record of their perpetual wars with Syria and their unedifying personal stories than of the interior condition of Egypt itself. Yet much fine building was done (temples at Philae, Edfu, Dendera, Kom Ombo), and Alexandria became the greatest centre of learning in the world.

It was **Ptolemy I (Soter)** who undoubtedly founded the great "University" of Alexandria, and commenced that world-renowned Museum and Library which was the meeting-place of the greatest thinkers of the world. It was probably under the direction of Ptolemy II (Philadelphus) that the Greek translation of the Law of Moses called the Septuagint, was undertaken. The queen of Ptolemy II, called **Arsinoë**, is one of the remarkable queens of history. Many towns were named after her, and many monuments bearing her name and likeness have been found. Throughout this period we find the authority of the queens equalling that of their husbands. That there were long and protracted revolts of the Egyptians against the Ptolemaic rule is evident, but there was no concerted action between Upper and Lower Egypt, and no outstanding character to lead them. The population was becoming more and more mixed, the Greeks naturally playing a large part in politics, and the Jews being a large and powerful community. The growing power of Rome became a menace to the dynasty, and on the death of the last of the Ptolemies, and the great queen **Cleopatra**, who had fatally coquetted with the Caesars, Egypt became a Roman province (30 B.C.).

ROMAN RULE.

Augustus Cæsar was then emperor. He appointed Cornelius

Gallus Præfect of Egypt. Religious liberty was allowed to the natives, and the emperors continued the building of the temples, and had their names inscribed in hieroglyphs in cartouches (see p. 15). Evidence goes to show that Egypt was gradually declining in importance, except as a corn-producing province, and the Egyptians becoming a decadent race. Under **Claudius II** (268 A.D.) they seemed to have helped Queen **Zenobia** of Palmyra to throw off the Roman yoke, and even after her defeat continued in rebellion. But the effort was of no strength or duration. The old religion had died out, to be replaced by Christianity. Persecutions of Christians alternated with persecutions of the Jews, and Alexandria was frequently the scene of riot and bloodshed, the whole country becoming much impoverished. Theological feuds occupied the bishops, and ecclesiastical bitterness ran high, Alexandria being a great centre of Christianity. It was in 415 A.D. that the Alexandrian mob, incited by the Patriarch Cyril, foully did to death the famous philosopher and teacher **Hypatia**. The year 619 saw the **Persians** again in Egypt, and for ten years they were the dominant power. But the revolt of the Arab mercenaries gave Rome one more opportunity, which the Emperor **Heraclius** seized, and once more established his power.

MOHAMMEDAN RULE.

A new world-force, however, had just sprung into being in the form of that religion of the sword, Mohammedanism, and this force came into conflict with Rome. The Arabs, followers of the Prophet, who had been instrumental in driving out the Persians, began to make a stand on their own behalf, and the Saracen general **Amru**, continually reinforced from Arabia, gradually marched to the fortress of Babylon (see p. 72), which he made his centre, and whence in 641 he was able to dictate terms to the Romans, who

then withdrew all their troops. **Amru** seems to have been a just and upright man, and under him Egypt prospered. But his master, the Khalif **Omar**, successor to **Mohamed**, was dissatisfied with him, and transferred him to the Delta. Under a later Khalif he again became governor of Egypt, and retained the position until his death at 90 years of age.

Long ere this all traces of any descendants of the old Egyptian royal or noble families had disappeared. The remnants of the race—who had embraced Christianity—were called Copts. Under the Khalifs the Copts suffered periodic and cruel persecution, which further reduced their number. Between the years 640 and 1249 six successive Mohammedan dynasties dominated Egypt, the Omayyades, the Abbasides, Tulunides, Fatimides, Ayyubides, and the Mamlûks. The Mamlûks, who were the "white slave" bodyguard of the Khalif at Baghdad, had gradually been gaining power. Originally they were a picked set of handsome, well-educated men sent from Bokhara to the Khalif. **Ibn-Tulun**, who founded the Tulunide dynasty, was one of them. The founder of the Ayyubide dynasty was the famous **Saleh el-din**, or **Saladin** (1171), who, though perhaps the most fanatical, was the finest and noblest of the Saracen rulers. It was his troops that met the third crusade with **Richard Cœur de Lion** in Palestine, and drove the Christians from Jerusalem. But his successors succumbed in 1240 to the **Mamlûks**, who from this time ruled Egypt independently of the Khalifs. But the succession was not hereditary, and the result was a series of hideous crimes in the struggle for power. The record of the Mamlûks is one of a mixture of crime and cruelty, with an advance in learning and the fine arts perhaps unparalleled in history. Egypt became again a wealthy commercial community, with a revenue largely increased by the customs levied on trade between

the East and Venice. A large number of the beautiful mosques in Cairo are due to these Mamlûk sultans, notably to Kalaûn, Barkûk, Muayyad, Kait Bey, and El Ghûri. The greatest neighbouring power in the 16th century was the Ottoman Empire, and its sultan, **Selîm I**, flushed with victory over the Persians, desired to subjugate Egypt. After a three years' brave struggle the Egyptians were finally beaten near Cairo (1517), and Selîm took the citadel. From this time Egypt became a Turkish *Pashalic*, the provinces governed by 24 Mamlûk Beys, who paid tribute to the viceroy or pasha.

TURKISH RULE.

In 1798-1801 Egypt became the scene of a conflict between French, English, and Turks. **Napoleon Buonaparte** had come to Egypt with a large army, taken Alexandria, and defeated the Egyptians at the "Battle of the Pyramids." His aim was to strike a blow at British power in, and trade with, the East. But **Nelson**, with the British fleet, routed the French navy at the "Battle of the Nile"; Great Britain formed an alliance with Turkey; and when Napoleon left, to attend to European affairs, his generals, after various successes, were finally obliged to come to terms with the combined English and Egyptian forces, and consent to evacuate Egypt. After ineffectual efforts to restore order, the English left Egypt in 1803.

Mohammed Ali, an Albanian, who had come to Egypt in command of Albanian troops, became extremely popular with the army and a menace to Turkish power. He treacherously murdered the Mamlûks, and utterly destroyed their power, conquered Syria, and destroyed the Turkish fleet, until Russia and France interfered to stay his power. He was forced to acknowledge the suzerainty of the Porte, but was granted a firman securing the governorship of Egypt

to his heirs, subject to the payment of an annual tribute.

His most notable successor (who was granted the title *Khedive*) was **Ismail Pasha**, whose efforts at self-aggrandisement, which frequently took the form of apparent benefits to the people, landed the country in a debt of over £100,000,000. The Powers interfered, and in 1879, by pressure on the Porte, secured his deposition. He was succeeded by his son **Tewfik**, a wise and moderate man. But his efforts to control the various factions in the ministry proved futile, and by 1882 his minister of war, **Arâbi Bey**, was in open rebellion against the European influences brought to bear upon the affairs of the country. English and French warships were off Alexandria; but the French refusing to join, the English proceeded alone to extricate Tewfik from his difficulties. Having bombarded the forts at Alexandria, a force landed and marched to **Tel-el-Kebir**, where, under Sir Garnet Wolseley, Arâbi's army was defeated, and himself taken prisoner and deported to Ceylon, whence, however, he was allowed to return in 1901. After these events, proving that the country was unable to govern itself, it was natural that England should dictate a policy to Egypt, and take every legitimate means to see it carried out. English officials were placed at the head of departments, and strenuous efforts were made to pull the finances straight. The Sûdân was in revolt, and the expedition to relieve General Gordon having failed (1885), Egypt was not in a position financially to undertake the reconquest of the province. If a regrettable, it was nevertheless an absolutely necessary step to abandon the country, and set the frontier of Egypt at Wâdy Halfa. When, however, under English control, the rapid recuperation of Egypt was complete, and her finances on a firm basis, it was decided to send a combined Anglo-Egyptian force to free

LIST OF CARTOUCHES, being some of those most frequently seen on the Monuments. The dates given are chiefly those of Mr. Petrie.

DYNASTY I.



Mena,
about 4777 B.C.

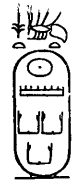
DYNASTY IV.



Khufu (Cheops), about 3969 B.C.



Khafre (Chephren), about 3908 B.C.



Men-kau-ra (Mycerinus),
about 3845 B.C.

DYNASTY VI.

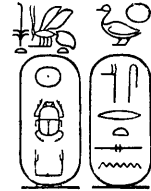


Pepi I Meri-ra, about 3467 B.C.

DYNASTY XII.



Amen-em-hat I,
about 2778 B.C.



Usertsen I,
about 2758 B.C.



Usertsen II,
about 2684 B.C.



Amen-em-hat III,
about 2622 B.C.

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DYNASTY XVIII.



Thothmes I,
1541-1516 B.C.



Thothmes III,
1503-1449 B.C.



Seti I,
about 1360 B.C.

DYNASTY XX.



Ramses III,
about 1225 B.C.



Thothmes II,
1516-1503 B.C.



Amen-hetep III,
about 1460 B.C.



Ramses II,
1348-1281 B.C.



Hat-shepsu
1516-1481 B.C.



Amen-hetep IV
(Khu-en-aten),
about 1400 B.C.



Seti Mer-en-ptah,
about 1281 B.C.

DYNASTY XXII.



Shashanq I
(Shishak),
about 950 B.C.



Osorkon II,
about 800 B.C.

DYNASTY XXIV.



Piankhi,
about 720 B.C.

DYNASTY XXVI.



Psamthek I
(Psammetichus),
664 B.C.

DYNASTY XXXIII.



Ptolemy Euergetes,
247 B.C.



Cleopatra (VI),
51 B.C.

the Sûdân from the tyranny of the fanatical Khalifa, who had succeeded the Mahdi, and whose followers had decimated the native population.

This force under the Sirdar, Sir Herbert (now Lord) Kitchener gradually drove the Mahdists back from their advanced positions not far south of Wâdy Halfa, and on 2nd September 1898 completely routed them at their headquarters at Omdurman, and entered Khar-tûm. No time was lost in sending numbers of small forces in different southerly directions to complete the victory over the Dervishes, to restore order, and pacify the tribes. The Sirdar himself in a week's time left, with gunboats and troops, for Fashoda, disquieting reports having reached England of a French expedition having arrived at that point. He found Major Marchand with a small force (about 180) established there, but attacked by Dervishes with two steamers. His arrival probably saved the force from annihilation. After much negotiation between the two Powers Major Marchand was instructed to withdraw. Fashoda is now called Kodok, its old name.

LIST OF THE CHIEF RULERS OF EGYPT.

No date is absolutely certain earlier than 1600 B.C. (see p. 9), therefore the early dates in this list are the roughest approximation.

	B.C.
1st Dynasty. Thinite	circa 4000
MENA.	
3rd Dynasty. Memphite	3800
ZESER.	
SENEFERU.	
4th Dynasty. Memphite	3500
KHUFU.	
KHAFRA.	
MENKAURA.	
5th Dynasty. Elephantine	3300
UNAS.	
6th Dynasty. Memphite	3200
TETA.	
PEPI I., Meri-ra.	
MER-EN-RA.	
PEPI II., Nefer-ka-ra.	
11th Dynasty. Theban	2600
ANTEF.	
MENTUHETEP.	

12th Dynasty. Theban	B.C. circa 2400
AMENEMHAT I.	
USERTSEN I.	
AMENEMHAT II.	
USERTSEN II.	
USERTSEN III.	
AMENEMHAT III.	
AMENEMHAT IV.	
15th Dynasty. Hyksôs	1800
APEPI.	
17th Dynasty. Theban	1650
SEQUENEN-RA.	
18th Dynasty. Theban—	
AAHMES	1575
AMENHETEP I.	1560
THOTHMES I.	1545
THOTHMES II.	
HATSHEPSU.	
THOTHMES III., Men-	
Kheper-ra	1515
AMENHETEP II.	
THOTHMES IV.	
AMENHETEP III.	1430
AMENHETEP IV., Khu en	
aten	1380
HOR-EM-HEB.	
19th Dynasty. Theban.	
RAMESSES I.	1330
SETI I., Maat-en-ra.	
RAMESSES II., User-maat-	
ra, setep-en-ra	1320
MERENPTAH.	
SETI II.	
20th Dynasty. Theban.	
RAMESSES III.	
RAMESSES IV.	
21st Dynasty. Theban.	
HERHOR	1075
PAINEZEM.	
22nd Dynasty. Bubastite.	
SHASHANQ I. (Shishak)	945
OSORKON I.	923
TAKELET (Tiglath pileser)	
23rd Dynasty. Tanite.	
PIANKHI	750
25th Dynasty. Ethiopian.	
SHABAKA	725
TAHARQA (Tirhakeh)	693
26th Dynasty. Saite.	
PSAMTHES I. (Psammetichus)	666
NEKAU (Necho)	610
PSAMKTHES II.	594
UAH-AB-RA (Pharaoh Hophra)	589
27th Dynasty. Persian.	
CAMBYSES	525
DARIUS I.	521
XERXES	485
DARIUS II.	424
30th Dynasty. Sebennyte.	
NECTANEBUS I.	382
NECTANEBUS II.	361
Alexander the Great	332

The Ptolemies.		B.C.	Abbasides.	A.D.
PTOLEMY 1ST SOTER	.	323	HARŪN ER-RASHĪD	786
" 2ND PHILADELPHUS	.	285	MAMŪN	813
" 3RD EUERGETES	.	247	MUTAWEEKIL	847
" 4TH PHILOPATOR	.	222	Tulūnides.	
" 5TH EPIPHANES	.	205	AHMED IBN TULŪN	868
" 6TH EUPATOR	.	182	Fatimides.	
" 7TH PHILOMETOR	.	182	MUIZZ	969
" 8TH PHILOPATOR II.	.	146	EL AZIZ	975
" 9TH EUERGETES II.,			EL HAKĪM	996
Physcon	.	146	Ayyubides.	
" 10TH SOTER II.,			SALEH ED-DIN (Saladin)	1169
Lathyros	.	117	EL ADIL	1200
" 11TH ALEXANDER I.	.	106	Mamlūks.	
" 12TH ALEXANDER II.	.	81	BEBARS	1260
" 13TH NĒOS DIONYSOS,			KALĀŪN	1279
Auletes	.	80	EL ASHRAF KHALĪL	1290
" 14TH AND CLEOPATRA	.	51	MOHAMMED EN-NASIR	1293
" 15TH AND CLEOPATRA	.	47	SULTAN HASAN	1347
" 16TH AND CLEOPATRA	.	45	BARRŪK	1382
			EL MUAYYĀD	1412
			BURSEBY	1422
			KAIT BEY	1463
			EL GHŪRI	1501
The Roman Emperors, who gov-				
erned by Prefects.				
AUGUSTUS	.	30	Turkish Rule.	
		A.D.	SELIM	1517
TIBERIUS	.	14	MOHAMMED ALI	1816
CALIGULA	.	37	IBRAHĪM	1848
CLAUDIUS	.	41	ABBAS I.	1849
NERO	.	54	Saīd	1854
VESPASIAN	.	69	Khedives.	
DOMITIAN	.	81	ISMAIL	1863
TRAJAN	.	98	TEWFIK	1879
HADRIAN	.	117	ABBAS II., HILMI	1892
ANTONINUS PIUS	.	138		
MARCUS AURELIUS	.	161		
COMMODUS	.	180		
SEPTIMIUS SEVERUS	.	193		
CARACALLA	.	211		
ALEXANDER SEVERUS	.	222		
DECIUS	.	249		
GALLUS	.	252		
VALERIAN	.	294		
GALLIENUS	.	260		
AURELIAN	.	270		
PROBUS	.	276		
DIOCLETIAN	.	284		
CONSTANTINE	.	323		
CONSTANTIUS	.	337		
JULIAN	.	361		
VALENS	.	364		
THEODOSIUS I.	.	379		
ARCADIUS	.	394		
THEODOSIUS II.	.	408		
MARCIAN	.	450		
ZENO	.	474		
ANASTASIUS	.	491		
JUSTINIAN	.	527		
HERACLIUS	.	610		
Mohammedan Period.				
OMAR	.	640		
OTHMAN	.	644		
Omayyades.				
MOAWIYEH	.	661		
MARWAN II.	.	744		

INHABITANTS.—(For the early inhabitants, see "History.") The only descendants of the ancient people are the Copts, or Egyptian Christians, of whom there are only 400,000 (see "Language"). The population of Egypt now (over 10 millions) consists of Fellahin, forming about three-fourths of the whole; Bedawin, Copts, Nubians beyond Aswān, Turks, Levantines, Armenians, Jews, and Europeans.

The **Fellah** is an agriculturist by every instinct of his nature. He loves the soil, and it seems to understand him, for it repays him well for his toil. When there is work to be done on it, it must usually be done quickly; and the Fellah knows, and will work long hours with all his strength. Perhaps no harder working peasant is to be found. All day long, under a blazing sun, he will stand on the river-bank work-

ing the *shaddf* (see p. 99), his naked skin bronzing in the heat. Except when working the *shaddf*, he is better clad than he used to be, and looks altogether more prosperous. He is naturally spare, and of medium height. The women have a graceful gait, from the perpetual carrying of heavy weights on their heads. They age very quickly, and sometimes become very fat. They wear a long, loose, sleeved garment, of dark blue or black, open at the neck, and a long veil on their heads, not over their faces. Only the better class wear the face veil; but those who do not, tattoo three lines on the chin. The men wear full white cotton breeches, a blue cotton *galabiyah*,—like the women's garment,—and when cool, a coarse, brown, loose cloak called *abba*. A brown felt skull-cap completes his costume. The village *shekh* will wear a black cloak, a red fez with blue tassel and white turban, and red or yellow shoes.

They live in most primitive fashion in villages of mud-brick houses, under sanitary conditions that would kill a European, and the infant mortality is very high. But conditions are steadily improving under the untiring efforts of Government. By religion the *fellah* is a Mohammedan.

The Egyptian of the town is a different type of Arab, and of more mixed descent. He is more indolent and independent, is better off and better dressed. He wears the *turbash*, the red flat-topped fez, which is worn by all except the poorest—from Khedive to donkey-boy. He often wears socks as well as shoes, and his *abba* may be made of fine French cloth. Unfortunately, too often now he adopts semi-European attire; and the sight of brown boots under, and a topcoat over a *kaftan* or *galabiyah* is deplorable. The women wear voluminous black silk *habaras* or cloaks, entirely enveloping them, and the black face veil with a curious gold ornament. They delight in gay

stockings and high-heeled shoes, with which they often wear anklets. It is rare for a man of this class to have more than one wife. But divorce is easy, 52,992 cases occurring in 1902, and this fact tends to undermine family life. Though the women are secluded, they have more liberty than the same class in India.

The Copts may be fairly easily distinguished from their neighbours by their more classical features and fairer complexion, and by their darker clothes. Frequently in Cairo they wear European clothes. They are shrewd and clever, and more alert than the Arab. They may be found as clerks in government offices, plying the higher handicrafts, or in the professional classes, and a few are wealthy land-owners. The women are secluded, like their Mohammedan sisters.

The word Copt has come from the Greek *Aggyptos*, through its Arabic corruption *Kibt* or *Kubt*. The Coptic Church, through the ignorance of the vast majority of its priests, has fallen into a very low state of spirituality, from which, in spite of the efforts of the few enlightened to reform it, it seems impossible to rescue it. The uncared-for, sometimes filthy, condition of the churches is a sign of the apathy of those in charge. Yet in early days there were no more strenuous Christians than the Copts.

They suffered endless persecution from the Mohammedans, whom, in the first instance, they had almost welcomed to their country. For during the great controversy that divided the Church in the sixth century, the Egyptian Church had followed the doctrine of Eutyches and adopted the Monophysite "heresy," which led to such fierce and sanguinary struggles between the two factions that the Copts looked to outside interference for succour. It is owing to their continual repression that they have left no great buildings. But probably

we owe much of the lovely work in the mosques to their artists and craftsmen.

The head of their Church is called Patriarch. He is chosen from among their number by the monks of the convent of St. Anthony in the eastern desert, and from the celibates of the order. The present patriarch is Cyril v. There are several monasteries in Egypt and the desert, where the rules obtaining are not so stringent as those of the Roman orders.

The Coptic language takes the place of the Latin in the Roman Church. The services are very long and fatiguing, as the worshippers have to stand most of the time. A screen divides the women from the men, another the men from the *Haikel*, or part of the priests, and a third with curtains the *Haikel* from the altar; the church, of basilica form, being thus transversely divided into four portions.

The Coptic year dates from the "era of martyrs," 284 A.D. Thus our 1905 is with them 1622. As they reckon by the solar year of 12 months of 30 days, they add 5 intercalary days at the end of every year except leap year, when they must add 6. Thus their New Year's Day, the 1st of their 1st month, Tôt, does not always fall on the same date of our calendar. In 1904 it fell upon the 11th September, in 1903 upon the 12th. Their Christmas Day, about January 7th, coincides with that of the Greek, Russian, and Armenian Churches. The fasts ordained by the Church are long. The Lenten fast is 55 days; fast of the Nativity, 28 days; fast of the Virgin, 15 days preceding the Festival of the Assumption. Wednesday and Friday are also fast days.

The **Bedouin** (from Arabic *Bedawi*), who retain their old manner of life, are rarely encountered by the ordinary traveller. Of the seventy odd small tribes that used to wander about with their flocks and families, many have

come and settled down upon the land among the *fellahin*, and hence have gradually lost the distinctive traits which characterised them as men of the desert. A few still wander from oasis to oasis, and are the chief means of communication between those outlying parts and the Nile valley. They are distinguished by a greater freedom and independence of manner, and a harder physique, consequent on the more precarious life they lead. They have long abandoned their predatory habits.

The **European** section of the community is constantly increasing, numbering in 1894, 110,400, including the army of occupation. About 60,000 of these are Greeks, the Italians coming next in order with 18,700. Of criminals in Egypt the large majority are Greeks. There is no religious fanaticism, and the Egyptians are a peaceable people.

RELIGION. — ANCIENT. — It is impossible to gather under one title the many systems of religion that obtained in ancient Egypt. There is no great teacher whose name became associated with any form, as did that of the Buddha in India, or Mohammed in later times. But of no ancient nation are there vaster remains, having religion as their *raison d'être*, nor is it recorded of any people that they had a more profound belief in the ultimate immortal destiny of man. Much has been written on the subject by practical Egyptologists; but valuable though their work be, the real mysteries of the ancient books have not yet been unfolded to us—the key is not in their hands.

There is not wanting in the literature abundance of evidence of a lofty conception of the Supreme Power, which they called *neter*. This word *neter* is used to express the same idea as the Hebrew *El*, and the Sanskrit *Brahma* of Hinduism. But it was a common noun; and while used to imply the "Power behind all,"—a conception

free from anthropomorphism,—it was likewise used of the various individuated forces under their symbolised forms. As with all religious systems, so was it in Egypt: the highest conceptions of truth were beyond the grasp of the multitude; and evidence goes to show that the symbols by which the priests sought to interpret the mysteries to them, became for them the actual *neteriu*, the “powers” or “gods.” In India we have a parallel case, where the three aspects of Brahma,—Brahma, Shiva, and Vishnu,—and finally all the attributes, became personified and worshipped as separate deities. Only, in Egypt we have not so much direct evidence of the purer form of belief. The result in both cases was the same: a multiplicity of gods, a pantheon; and in later decadent times a worship gross as that which now characterises the lowest forms of Hinduism, though, according to classical writers, the degradation in Egypt was greater than any that has yet been reached in India.

The gods of the Egyptian mythology, “representing the real or imaginary powers of the universe,” group themselves into triads and families. The triad which will be most constantly noticed by the tourist is that of Thebes, consisting of *Amen-Ra*, his wife *Mât*, and their son *Khensu*. They are frequently represented on the walls of Theban temples. Of the families, the foundation myth will always be found to be solar. To quote Sir Peter Renouf and Prof. Max Müller: “I look upon the sunrise and sunset, on the daily return of day and night, on the battle between light and darkness, on the whole solar drama in all its details, that is acted every day, every month, every year in heaven and in earth, as the principal subject’ of Egyptian mythology.” Hence we have in the family of *Osiris* his brother opponent *Set*, who overwhelms him just as the night swallows up day.

The parents of *Osiris*, *Seb* and *Nût*, represent earth and sky; his sister *Isis* is the Dawn; and his son by *Isis* is *Horus*, the midday sun. The wife of *Set* is *Nephthys*, who represents sunset, her husband having his triumph in the west. The ethical aspect of the story is naturally the conflict between good and evil.

Ra is the sun god, represented in Egypt not as driving a chariot, but in a boat sailing upon *Nu*, the celestial ocean, the “father of the gods.” His children, *Shu* and *Tefnut*, represent the air and dew. He is opposed by *Apepi*, a monster serpent. On the walls of the royal tombs at Thebes the solar disk in a bark may be observed over and over again; and likewise the serpent *Apepi*, usually represented with a knife stuck in each fold. *Tum* or *Atum*, the setting sun; *Mentu*, the war god; *Bast*, the useful heat of the sun; and *Sekhet*, the fierce heat, were all solar gods.

Different localities favoured different gods, and religious zeal at times led the inhabitants of various districts into fierce quarrels over the worth and merits of their several deities. The priests at all times had great power, and the head priest of one of the great colleges was practically exempt from any authority. Such were those at Thebes, Mendes, Memphis, and Heliopolis. In connection with the temple service were numerous grades of priests and priestesses. Even the daily processions in the temple required the offices of numbers of people, and the perpetually recurring festivals entailed a great amount of labour. The Pharaoh himself held priestly office, as did his wife and all the royal family.

Nearly all the principal animals of Egypt were sacred to some god. The animal chosen as the symbol was one which had some characteristic suggesting the chief function or feature of the god. Hawks were natural emblems of solar deities, and as such many were kept in groves,

and at death were mummified and buried. The cow was sacred to the goddess *Hathor*, the cat to *Bast*, the frog to *Hegt*. Sometimes the gods were represented with human bodies with the head of their sacred animal, and sometimes by the entire animal. Some few of the gods are always represented with the head of an animal.

The following list contains the names of the principal gods and goddesses to be seen pictured on the monuments, with a description of the emblems or headdresses by which they may be identified. Without a knowledge of hieroglyphs it is not always possible to distinguish between one and another, as the attributes are interchangeable, and because kings and queens are often represented with the attributes of gods.

AAH. A moon god. Mummified human figure, on head new moon disk with full moon in it.

AMEN-RA. *Amen*, "the hidden one," in conjunction with *Ra*, the Sun, chief god of Thebes. Standing human figure, with headdress of two very high upright feathers.

AMSU or *Min*. Mummified figure, with one arm raised high behind his head, wearing the feathers of Amen. He represents the generative power of nature.

ANPU or *Anubis*. Human figure with jackal head. The god of embalming; hence is frequently depicted bending over the mummy. Son of Osiris and Nephthys.

APIS, the sacred bull, never depicted as human. It wears often a disk and feathers between the horns. The most striking example of "the triumph of the symbol over the thought."

ATEN. The solar disk represented extending rays to earth, each ray ending in a hand, and some of the hands holding the symbol of life—the handled cross—to the Pharaoh and his queen. Rarely seen except at Tel-el-Amarna. (See p. 103.)

BAST. A much-clothed female figure with cat's head, holding the

sacred sistrum in one hand. Worshipped chiefly at Bubastis.

BES. A hideous stunted male figure represented front face. He often carries some musical instrument, and wears a crown of feathers. Is somewhat of the nature of the Hindu Ganesh or the Greek Bacchus. (See p. 113.)

HAPI. The deified Nile. A hermaphrodite figure, with a bunch of lotus flowers on the head.

HATHOR. Goddess of beauty, love, and joy. Sometimes pictured as a cow, at others as a woman wearing cow's horns with the solar disk between them, attributes frequently seen on other goddesses. (See *ante*.)

HORUS. Either represented as a boy or young man, with the side lock of hair; frequently also with the hawk's head wearing the double crown. Often he has his finger to his lips, and sometimes is seated on a lotus.

ISIS. Always represented as a woman wearing the vulture head-dress, her distinctive symbol being a three-stepped throne (?) which surmounts her head. Often seen with her sister *Nephthys*, attending the mummy. Is called "the great enchantress."

KHENSU or *Chonsu*. Son of *Amen-Ra* and *Mât*, is a lunar god, and is represented most frequently with the attributes of *Aah* (*q.v.*).

KHEPER. His emblem, the scarabæus, is either placed on his head or, in place of it, on the human body. In one sense he is the creator, and a type of the resurrection.

KHNEM or *Khnum*. A man's figure with the head of a ram. Represented at Philæ as making mankind of clay on a potter's wheel.

MAAT. Goddess of truth and justice, law and order. Represented as a woman, with the feather of truth on her head, and sometimes a bandage over her eyes.

MÔT. The mother goddess, whose symbol is the vulture. She wears the vulture head-dress, surmounted by the double crown.

NEFER TUM. Son of *Ptah* and *Sekhet* of the Memphite triad. A mummiform figure, with lotus flower bearing two feathers on his head.

NEITH. Goddess wearing crown of Lower Egypt, or else with a shuttle on her head, and carrying a bow and arrows.

NEPHTHYS. Sister to *Isis* (*q.v.*). She has on her head a curious emblem combined of three hieroglyphs.

OSIRIS. The god of the dead, represented mummiform, standing or seated, sometimes with a black or blue face. He wears the crown of Upper Egypt with two feathers, and carries in his hands the crook and flail.

PAKHT or SEKHET. A lioness-headed goddess bearing the solar disk on her head. It is possible that these are two separate goddesses.

PTAH, of Memphis, considered the oldest of the gods, is represented mummiform, wearing a close-fitting cap on his head, and a curious kind of tassel hanging out of the back of his neck. See *Nefer Tum*.

RA. The sun god, creator of gods, men, and the world. Depicted as a hawk-headed human, with the sun disk and uraeus serpent on his head.

SAFEKH. The goddess of learning and writing. Is usually seen in the sacred tree, holding in one hand a style, and in the other a palette and pot. On her head is a palm leaf surmounted by inverted horns.

SEBEK. A god with a crocodile head, wearing an elaborate crown composed of horns, disk, uraei, and feathers. Sometimes depicted as a complete crocodile. He represented some form of evil as opposed to light.

THOTH. One of the most important gods. Is represented invariably with human figure and head of Ibis, surmounted by the crescent and disk, holding in one hand a palette and colour pot, and in the other a style. As a lunar god he was the "measurer" and patron of all the

exact arts. He wrote the sacred books, and had a knowledge of magic. The Greeks identified him with their *Hermes*.

The most important **Sacred Book** of the Ancient Egyptians is called the "Book of the Dead," which title is not a translation of its hieroglyphic name, *Pert em hru*, of which we may perhaps accept the rendering, "Coming forth by day." Some of the 200 chapters are very ancient, and no one copy contains all the chapters. Its interpretation is extremely difficult. Many passages which have been translated with certainty are very fine, comparable with the sayings of the mystics of other religions. But the greater part is obscure. We are able, however, to learn from it a little of that elaborate scheme of psychology which forms the most interesting feature in the study of their religion, though not sufficient to enable us to reduce it to a system.

The human entity was conceived as consisting of about seven different parts, of which the actual body was one, and upon the preservation of which, in some occult way, depended the ultimate reunion of the disintegrated members. It was for this reason that such great care was taken to preserve it from corruption that they took such pains to hide it away in tombs and pyramid chambers, which they tried to make inaccessible after the body was buried.

MOHAMMEDANISM.—The Khedive and the majority of his subjects are Mohammedans. The religion of the Prophet Mohammed is sometimes called Islamism, from *Islam*, the name given to the doctrine, from which also comes the term Moslem or Muslim for its followers. It was towards the end of the 6th century A.D. that Mohammed, a scion of the Koreish tribe in Arabia, began to promulgate his doctrine, and to fight against the corrupt forms of religion that existed in that country. His creed was summed up in the

words, "There is no God but God (Allah), and Mohammed is His prophet." The whole belief is set forth in the *Koran*, the book whose chapters were gradually "revealed" to the prophet during a period of twenty-three years. His doctrine met with great opposition, especially from his own tribe, and he took up the sword in its defence, so commencing that long period of warfare which carried the Mohammedan religion to Spain in the west and India in the east (see History). The Mohammedan faith consists, roughly speaking, of six articles: belief in God; in His angels; in His scriptures; in His prophets; in the resurrection, day of judgment, and eternal life; and predestination. The four practices required are prayer, alms, fasting, and the pilgrimage to Mecca. The great fast is during the month *Ramādān*, which begins every year on a different date of our calendar, the Mohammedan year being lunar. At the end of the fast the great feast of *Bairām* takes place.

The Mohammedan era dates from 16th July 622 A.D., the date of the prophet's flight from Mecca to Medina. Therefore their year 1322 began on 18th March 1904. They consider Friday the holiest day of the week, and keep the morning of it as the Christians do their Sunday. At the Bairam festival the Khedive receives his principal officials, and there is a general giving of presents, as at our Christmas season. Shortly after this the *Pilgrimage* to Mecca leaves Cairo, taking with it the holy carpet, which has previously been carried in procession through the streets of Cairo.

Polygamy is allowed by the law of the *Koran*, but is not frequently practised. Unfortunately the law makes divorce particularly easy. In the year 1903, while there were 176,474 Moslem marriages registered, there were 52,992 cases of divorce. The position of women under Egyptian Mohammedanism is deplorable, and is responsible to

a large extent for the unprogressive state of society.

THE COPTIC CHURCH.—See page 17.

ARCHÆOLOGY AND ART.—The Egyptians were the builders of antiquity, a fact owing possibly to the fine material—limestone, sandstone, and granite—found in the Nile Valley, and the easy means of transport afforded by the river. The earliest period of art, that gave us such statues as those of Khafra and the Cross-legged Scribe in the Louvre, and the figures of Ra-hetep and Nefert in the Cairo Museum, shows the finest portrait sculpture; but it is to the 18th and 19th dynasties we owe the magnificent temples of Thebes. The designs for decoration were chiefly taken from the lotus, papyrus, and other reed plants. That they were able to work so successfully in such hard materials as granite and diorite shows the perfection of their tools. Mr. Petrie has proved that they used diamond drills and jewelled saws.

It will be noticed that the remains of architecture are of temples and tombs, there being little worth mentioning of palace or house ruins. For, as Herodotus tells us, these people called their houses hostels, and their tombs eternal dwelling-places. This was because of their belief in a somewhat material future life, in which some of the seven parts of which man was composed returned to earth and required a house. The **Tomb** consists invariably of a chapel of some sort, and a hidden chamber for the sarcophagus and mummy; for the destruction of the mummy might mean incompleteness of eternal being. In the case of the Pyramids, the chapels took the form of separate buildings. In the *mastabas* or early tombs, and rock-cut tombs, the secret chamber was at the bottom of a vertical well, somewhere in the floor of one of the chambers of the tomb chapel. When the mummy

was deposited, this well was filled up with rubble, and the entrance concealed.

The main plan of all Egyptian **Temples** is the same, but no one is left perfect in all its details. There was first a brick wall surrounding all the temple precincts. A huge gateway, called a *pylon*, gave access to the enclosure. The *pylon* was a very massive structure, with sloping faces and overhanging cornice, in which were cut vertical grooves to hold great wooden masts, which carried coloured streamers. The plain face of the pylon was covered with sculptured pictures and inscriptions, and obelisks and colossal statues were placed in front. Through the pylon was entered an avenue (*dromos*) of sphinxes, which often had rams' heads. The temple proper consisted of columned halls and chambers, roofed in with slabs of stone, and lighted by means of clerestory gratings, or small shafts in the roofing slabs. The halls, as the inner sanctuary was approached, became smaller and darker, the floor rising and the roof becoming lower. The whole surface of walls and pillars, architraves and ceiling, was sculptured and painted, sometimes by incision only, sometimes in relief, and sometimes in sunk relief. The arch was not used, therefore pillars were always very closely set, the architraves being monoliths. The pillars themselves were not often monolithic, but were built like the walls, and sometimes were not even stone throughout, being filled with cement in the centre.

In the **Ptolemaic** period elaboration of detail was the great feature of the decoration. After that period the old Egyptian art gradually disappeared. When the country became Christian, it was in too disturbed a state for a long period for art to make any advance, and it was not until the Mohammedans had permanently conquered the land that any revival occurred. But it was not in the true sense of the word a revival, for the Sara-

cenic work, which is one of the chief charms of Cairo, was introduced from the outside world.

The **Mosques** of Cairo represent some of the best Saracenic architecture in the world. Unfortunately they were not built to stand the wear of time, and several are in a sadly ruinous condition, the elaborate stucco work falling away and leaving the lath and plaster visible.

Their distinguishing features are the horse-shoe arch,—pointed or round,—the pointed domes, and graceful minarets. The decoration is frequently in stucco. The intricate interlacing geometrical patterns that are the most frequent form of design took their name "arabesque" from the Arab builders. Domes of mosques and tombs are covered with arabesque ornament, which appears also on the beautiful silver inlaid bronze doors of the mosques. The *kibla*, the sacred niche facing towards Mecca, is usually exquisitely ornamented with various marbles and precious materials. The *mambar* or pulpit is likewise richly decorated. Frieze designs often take the form of elaborated *Kufic* or Arabic inscriptions. The *livāns* are the raised portions of the mosque floor, the chief *livān* being on the east and having more rows of columns than the others. In the first court of the mosque there is invariably a fountain of some description, for a Mohammedan must always perform some manner of ablution before he prays.

The society for preserving and restoring works of Arab art has done a great deal of good work, and mosques which were gradually falling into decay have been repaired and restored to some measure of their former glory.

Every winter season a number of archæologists of different nationalities are occupied in examining and excavating the ancient sites in Egypt. It is by the hard work of these earnest professors and students that so much of the ancient history

has been recovered, and so many interesting sites identified. Permission to excavate has to be obtained from the Antiquities Department at the Cairo Museum. This department itself does a great deal of work up and down the Nile, mostly of a preservative character. It has re-erected some of the pillars at Karnak (a work still in progress) and cleared out the central hall. It has pulled down and rebuilt the west wall of the temple of Edfu; discovered the tomb of Thothmes IV; cleared part of the Rameseum at Thebes; and done much work round the pyramid of Unas in the last few years.

The Egyptian Government has spent £22,000 on strengthening the foundations of the temple of Philæ, to enable it to stand the encroachments of the flood-water, which almost entirely submerges the island since the construction of the new dam.

It will give the tourist some idea of the work done in one season alone if we quote the *Athenæum's* report of Prof. Sayce's account of the examination and excavation of sites in 1903-1904:—

"At Gizeh Prof. Reisner has laid bare many mastabas and other tombs of the 4th dynasty, has discovered a number of statues, and found indications of graves of a still earlier period. He has also discovered a brick tomb containing a stele with the name of *Khufu*, which is built with arches of the true kind. Had it been found above-ground, without any indications of date, it would have been assigned without hesitation to the Roman period. At Abusir Dr. Borchart has continued his work among the 5th-dynasty tombs. The excavations conducted by Prof. Petrie at Ahnas were disappointing, no cemetery having been found, and the temple turning out to be not older than the 12th dynasty. An examination of the site of Buto was equally disappointing, everything there of an early date having been plundered and destroyed in the

Roman period. At Gharak, in the Fayûm, however, Mr. Loat discovered a temple of the time of Thothmes III in a fair state of preservation, and containing many stelæ. At Behnesa (*Oxyrhynchus*) Dr. Grenfell and Dr. Hunt have once more gleaned a considerable harvest of papyrus fragments, many of them of a theological character. At Bawit M. Clédât has made copies of interesting Coptic frescoes of the 7th century. Mr. Garstang's excavations at Beni-Hasan have brought to light many more well-furnished tombs of the 11th and 12th dynasties, and in the tomb of Menes at Negada, where he has completed M. de Morgan's work, he found the missing portion of the famous ivory tablet, as well as several other objects of great interest, including a very fine (broken) vase of obsidian (the obsidian being from Melos). At Karnak M. Legrain has discovered a *cache* containing nearly 300 statues of all periods, from the time of the 12th dynasty to the Roman era. Among them is a portrait of Usertsen III with Hyksos features. Dr. Mond has continued his useful work of clearing out the tombs on the west bank at Thebes. Prof. Schiaparelli has discovered the tomb of Nefertari, wife of Rameses II, with well-preserved inscriptions, in the valley of the Tombs of the Queens. Mr. Howard Carter has succeeded in penetrating to the burial-chamber of the tomb of Hatshepsu, which proves to be also that of Thothmes I. He is getting on well with his work of clearing out the extensive granaries of the Rameseum. At El-Kab Mr. Somers Clarke and Prof. Sayce have brought to an end the excavations which have now extended over eleven years, settling the earlier history of the place and of its great walls, and discovering a tomb of the 12th dynasty in the hill to the north of the old town. They sank pits below the foundations of the temple and city, and found nothing earlier than

the first dynasty. Prof. Sayce has also superintended excavations at Elephantiné, for the Cairo Museum, which have resulted in the discovery of papyri and various small objects."

LANGUAGE. — ANCIENT. — The language of the old Egyptians preserved for us in the hieroglyphs has not been recovered without immense labour, for even in classical times the key was completely lost. It was not until the discovery of the Rosetta stone in 1799 that any advance was made in the study. This stone, now in the British Museum, is sculptured with an inscription in three characters, that in hieroglyphs at the top being repeated beneath in Greek, and again in Demotic. By comparison of the three texts, Champollion, the great French Egyptologist, was in time able to lay the foundations of all future work on the subject. The great difficulty lay, not in recovering the alphabet, but in determining the value of all the other signs, amounting to over 3000. Many had syllabic values, and these were gradually classified; but for many years the other signs continued to puzzle savans, and prevented the proper translation of inscriptions. It was finally discovered that their function was one then unknown in other languages. They were *determinatives*, that is to say, that they were placed at the end of the spelt-out word to determine its meaning. Thus the word *cat* would have the picture of a cat after the written word as a *specific determinative*, or a representation of a hide as a *generic determinative*. This discovery did not, however, entirely end the confusion; for every sign, it was found, had a syllabic value, and so many of the determinatives came to be used in other words merely as syllables.

The inscriptions are written from right to left, or from left to right, or in columns, commencing from the end towards which the animal and human figures are looking. The

long ovals so often seen on the monuments are called *cartouches*; they contain the names of royal persons. The cursive form of the hieroglyphic system is called *hieratic*. It was written with a reed pen or brush. Most of the papyri are written in this script, and occasionally it is found on coffins. From it came the Demotic, the writing used in late times, which has very little resemblance to the hieroglyphs whence it was derived.

The language thus gradually recovered from the inscriptions is as obscure in its origin as the hieroglyphs themselves. It cannot be assigned a definite place in the families of language. It has resemblances in some points to the Semitic languages, and in others with the East and North African dialects.

MODERN. — The present-day language of Egypt is **Arabic**. The older form of character in which the Arabic language was written is called **Kufic**. Inscriptions in this character were frequently used as architectural ornamentation.

Many of the shopkeepers, hotel servants, and donkey-boys have a smattering of English, but the carriage-drivers rarely know a word. The Egyptian Arabic is very different from the classical Arabic, and differs considerably from the dialects spoken in Syria and Algeria.

The particle "el," *the* in Arabic, changes the pronunciation of the final consonant before the consonants t, g, d, j, dh, r, z, s, sh, l. Hence in phonetic transliteration we constantly find such phrases as "en Nil," "esh Sherkes," as they are pronounced, instead of the more correct "el Nil," "el Sherkes."

A few useful Arabic words and phrases.

(The transliteration is purely phonetic, the circumflex denotes the accentuated syllable.)

Again	<i>kamân</i>
Antiquities	<i>antîkas</i>
Bring me	<i>gibli</i>

Candle	<i>shamma</i>
Carriage	<i>arabiya</i>
Come back	<i>irga</i>
Come here	<i>taala henna</i>
Doctor	<i>hakim</i>
Enough	<i>bizyadeh</i>
Go away !	<i>imahi. ruh</i>
Go on	<i>yallah</i>
Good	<i>tayyib</i>
Good-day	<i>naharak said</i>
Heavens !	<i>ya salâm !</i>
Hold it	<i>imsik</i>
How much is it ?	<i>be kam deh ?</i>
Hot water	<i>moiya sukhna</i>
I don't want	<i>mûsh awz</i>
Lengthen the stirrup	<i>tawwil er-rikab</i>
Make haste	<i>karwadm</i>
Money	<i>flûs</i>
Never mind	<i>maaleysh</i>
No	<i>la</i>
Not good	<i>mûsh tayyib</i>
Post	<i>el bosta</i>
Show me	<i>warrini</i>
Shorten the stirrup	<i>qassar er-rikab</i>
Stop	<i>andak</i>
There is not	<i>ma fish</i>
To the left	<i>shemâlak</i>
To the right	<i>yamînak</i>
Take care !	<i>oh-a !</i>
To-morrow	<i>bokhra</i>
Very nice	<i>kuweyis khâlas</i>
Wait here	<i>istanna henna</i>
What is it called	<i>esmu eh</i>
Yes	<i>aiwa</i>

Coptic is practically a dead language, though it is used in a part of the church service. It is the direct descendant of the ancient Egyptian. It is written in the Greek character, supplemented by five or six characters borrowed from the Demotic.

NATURAL HISTORY.—One of the charms of a Nile voyage, especially in a dahabiya, is the sight of so many birds. Eagles, vultures, kites, hawks, owls, plovers, the beautiful hoopoe with its bright crest and plumage, the black and white kingfisher, and the brilliant green and gold bee-eater, are constantly met with. Of aquatic birds there are the pelican, stork, crane, heron, and many waders; the snowy paddy-bird, and geese, duck, and teal. For sportsmen on land there are sand-grouse, quail, snipe, and partridge. The flamingo is found in the Delta. Of wild animals there are

few. Wild boar (Delta), hyæna, gazelle, jackal, fox, fennec fox, are the chief ones. Crocodiles are never seen below the second cataract, the immense increase of traffic on the Nile having driven them south. There are many fish in the river, but they are uneatable. The only dangerous creatures are the cerastes (or horned viper) and the scorpion, but it is extremely rare to hear of the ordinary traveller being bitten by either. Fleas, flies, and mosquitoes abound.

FLORA.—Every inch of cultivated land is so valuable that the traveller must not expect to see wild flowers after leaving the Delta. But in March, if an excursion is made from Alexandria to Lake Mareotis, there will be found gorgeous displays of yellow daisies, poppies, asphodels, irises, and, chief of all, very large ranunculuses of different colours, as large as tulips. The palm, the *dôm* palm, *lebbekeh*, sycamore fig, *sont* tree (acacia), orange, lemon, pomegranate, mulberry, and olive trees grow in Egypt, but up the river little is seen but the two kinds of palms and the *sont* tree. Crops are principally grains, vegetables, and sugar-cane (see pp. 98, 110). Rice is only grown in the Delta. Cotton is a valuable crop (see p. 27).

IRRIGATION.—Owing to the vast engineering schemes for "binding the Nile" and forcing it to do all the good of which it is capable, it may almost be said that "not a drop reaches the sea without having done duty."¹ The training of the river has in all ages been recognised as of immense importance to the prosperity of the country. It is recorded of Mena—the first king on the horizon of history—that he built a great wall to regulate the flow of the river by his city of Memphis, and about 2500 years B.C. vast irrigation schemes were undertaken by Amenemhat III, who made a great reservoir in the Fayûm. So

¹ *The Binding of the Nile.* The Hon. Sidney Peel.

to-day the subject that almost chiefly occupies those who are responsible for the government of the country is its water supply. Details of the three greatest undertakings that have so far been carried out—the Delta Barrage, the Asyut Barrage, and the Aswân Reservoir—will be found under these headings. They are among the greatest engineering works the world has seen.

The water thus impounded and regulated is utilised in two ways—by means of *Basin irrigation* or for *Perennial irrigation*. The banks of the river are higher than the ground beyond them, forming strips of land called *berms*, which are not overflowed, but are irrigated by canals and the old *shadûf* (see p. 99). The land between the *berms* and the desert is divided by transverse embankments into “basins,” varying from 5000 to 15,000 acres in extent. The basins are in systems, fed by canals of varying importance. Sometimes they are quite short, simply cutting through the *berm* and doing duty only for two or three basins; sometimes important ones, like the Suhâg and Ibrahimîya canals, which are also used for perennial irrigation. The water is allowed to remain in the basins for forty days, when it is again sent into the river. The embankments, or dykes, form the roadways during flood-time, as well as a refuge for the villagers, whose mud-brick houses have melted down before the water. The Fellah, having nothing else to do, is set to watch the banks and to report at the slightest sign of breaching. He has retained his wooden door, the only relic of his house, and he and his family, with their animals, have encamped in the open. The *basin* system is as old as the history of the inhabited country itself. It is simple and fairly easily managed.

Perennial irrigation on a large scale became a necessity with the introduction of sugar and cotton into the country. The *berms* had practically always been irrigated in this way, and never brought

under flood. But this was more by necessity than intention. No attempt had been made to prevent any land the flood could reach from being sometimes under water, a condition fatal to sugar and cotton crops. Mohammed Ali nevertheless determined that he would grow cotton and sugar,—these being more lucrative crops than rice and clover,—and accordingly called out the *corvée*, to deepen existing canals, dig new ones, and to strengthen embankments. The work was badly done, the silting up of canals caused endless labour in redigging the channels, and there was no sufficient system for carrying off the water. But it was the inauguration of a new period of prosperity for Egyptian agriculture, and the latest proposals from the chief of the Irrigation Department is for the gradual substitution of perennial for basin irrigation throughout Egypt. Much of the land is already under this system, the great Ibrahimîya Canal, dug by order of Ismail Pasha, supplying water perennially to parts of the provinces of Asyût, Minia, and Beni-Suef, and enabling two, three, and even four crops of various kinds to be taken off the land in one season. The system has its disadvantages. The land gets impoverished from want of the fertilising deposit left by flood-water, and manuring has to be resorted to; and while the profits may be greater, the labour and anxiety of the cultivator has equally increased.

In a remarkable Blue Book of August 9, 1904, Lord Cromer encloses a report from Sir W. Garstin on the Upper Nile basin, including one on Lake Tsana—the source of the Blue Nile—and the rivers of the eastern Sûdân, by Mr. Dupuis, in which Sir W. Garstin proposes the carrying out of enormous projects for controlling the rivers, in order to secure a greater certainty in the supply for Egypt, and to irrigate fertile tracts in the Sûdân. The schemes which concern Egypt proper are: (a) the controlling of the

Bahr el Gebel; the chief source of the White Nile; (b) the raising of the Aswân dam; and (c) the improvement of the Rosetta and Damietta branches of the Nile, that they may form an efficient flood escape.

At present the Bahr el Gebel loses its effectiveness by perpetual spills on the east, forming immense tracts of swampy waste-lands, and farther north, where it meets the Bahr el Ghazal in Lake No, which itself is little more than a vast swamp. At this junction the river makes a sharp turn and flows for about fifty miles, due east. Sir W. Garstin proposes that if on examination the levels on the tract of country lying east of the Bahr el Gebel, and in the angle thus formed, should not prove an insurmountable difficulty, a canal should be cut running due north and south, taking off from the river at Bor and rejoining it near the mouth of the Sobat. This canal, controlled at its southern

end, would give a clear channel for the water, avoiding the entire swamp district. The distance is about 250 miles. The district has now been properly explored; and from the information available, it seems that there is no great difference in level between the two points. Government having consented to the formation of a permanent irrigation service in the Sûdân, a small staff, under two of Egypt's foremost irrigation officers, has now its headquarters at Khartûm, whence the work of surveying all the river valleys is carried on. (For further irrigation schemes in Sûdân, see p. 164.)

The raising of the dam at Aswân, the remodelling of the Rosetta branch of the Nile, and the new system of canals for converting the lands of Middle Egypt from basin to perennial irrigation, a scheme which is gradually going forward, are estimated to cost £2,400,000.

THE DELTA.



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PART I.

LOWER EGYPT AND THE FAYÛM.

SECTION 1.

ALEXANDRIA.

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Hotels.—See "HOTEL LIST."

Banks.—*Bank of Egypt*, Rue Thewfik Pasha. *Anglo-Egyptian Bank*, Rue Chérif Pasha. *Crédit Lyonnais*, same street. *Imperial Ottoman Bank*, Pl. Moh. Ali. *National Bank of Egypt*, Rue Stam-boul.

Consulates.—*English*—In the Rue de l'Hôpital, a new building erected by the British Government in 1903, containing consulate and residence for consul-general; consul-general, Mr. Gould. *American*—St. Mark's Buildings, Pl. Moh. Ali; consular agent, Mr. James Howat.

Post Office.—Closed like all shops for two hours at noon; opposite the German Church; 7 a.m. to 7.30 p.m. It is wiser not to post letters in boxes in small streets.

Telegraph Office.—For messages to Europe, *The Eastern Telegraph Co.*, Rue du Télégraphe; *The Egyptian Government Telegraph*, Rue Thewfik. Messages to all parts of Egypt. For Tariffs, see "Preliminary Information."

Carriages.—Short course in town, one horse, no luggage, P.T. 2-3; with two horses, P.T. 3-4. By the hour in town, one horse, P.T. 6; two horses, P.T. 8. By the hour, outside town, one horse, P.T. 8; two horses, P.T. 10. From station to quay, one horse, P.T. 4.

Tramways.—There is a network of tramways on the Belgian system, with excellent 1st and 2nd class cars. Fare within the fortifications, P.T. 1, 1st class. One runs every 15 minutes from the Ramleh railway terminus to the Shefakhanak at Mex (see p. 37), P.T. 2, 1st class. One runs also from the Marina landing-stage to the Rosetta Gate, P.T. 1, 1st class.

Churches.—*English*—St. Mark's, Pl. Moh. Ali; Rev. J. A. Ward; Sundays, 11 a.m., 6 p.m. *Presbyterian*—Not far from St. Mark's; Rev. W. Cowan; Sundays, 11 a.m., 6 p.m. *St. George's Garrison Chapel*, at Mustapha Barracks; 11 a.m. *French and German Protestant Churches.*

Shops.—*Chemists*—German Dispensary (Ruelberg), Rue de la Course; Otto Huber, next to Khedivial Hôtel. *General Outfitters*—Chalons, and Davies Bryan, in the Rue Chérif Pasha; Camoin, Rue Sesostris. *Provision Merchant*—Borman, Rue Chérif Pasha.

Railways.—*Bab el-Guedid Station*, for Cairo and all parts except Ramleh. *Ramleh Station*, at the end of Boulevard de Ramleh.

Doctors and Dentists. — Dr. Morison, Rue Thewfik; Dr. Legrand, B. de Ramleh; Dr. Webb-Jones, 7 Rosetta Gate St.; Miss Sheldon Amos; Dr. Kornfeld, Rue Chérif Pasha. **Dentists** — Dr. Love; Shellard (American), Rue Nebi Daniel; Dr. Keller; Mme. E. Stein.

Steamers, see preliminary information. *Messageries Maritimes*, office, Boulevard de Ramleh; *Austrian Lloyd*, office, Rue Adib; and *Khedivial Mail Line*, office, Rue de la Bourse; to Syria, Greece, Constantinople, and Cyprus. Taking about 1 day to Jaffa, 2 days to the Piræus (for Athens), and 4 days to Constantinople.

Amusements. — *Khedivial Sporting Club* at Ibramyeh; *Khedivial Yacht Club* (see p. 35); *Casinos* at San Stefano and at Mex; *Zizinia Theatre*.

ARRIVAL BY STEAMER.

The coast of Egypt being very low, Alexandria is not seen until the steamer is within a very few miles of it. As the steamer approaches, the forts of Adjmi and Marabout are seen, and when it gets within the large breakwater it passes on the right some low hills with forts and windmills. One of the first points that comes into view is Pompey's Pillar, which stands on rising ground. The fort on the left is Râs et-Tîn, with a lighthouse at its extremity; the British Military hospital and the Palace of Râs et-Tîn, opposite to which the British man-of-war is moored, there being usually one stationed here, are also to be seen on the left. This is the great **Harbour** of Alexandria. The eastern harbour, which was chiefly used in ancient times, is now only accessible to small craft. The breakwater that protects the western harbour is two miles long. The inner harbour is protected by a mole a thousand yards long. The steamer rounds the point of this mole, and comes to the quay. It is only within the last four or five years that ships have been able

to go in and out of the harbour at any hour of the day or night; for the entrance channel, which used to be tortuous and unlighted, has been deepened and straightened, and lighthouses have been put up. Many other improvements have been executed within the last few years; and in 1904 the Council of Ministers decided on further "considerable extensions in the shipping accommodation, to be accomplished in the near future." It is very pleasant to sail about the harbour in a small boat. Boats may be had, at a fixed tariff, at the Port Police Station on the Marina Kadim.

Even the largest steamers come alongside the fine new **Quays**, and here carriages are waiting to take the traveller to the **Custom House**, which is quite near (see "Preliminary Information"), and on to the hotels, which are all some distance from the harbour. There is very little to remind the newly-arrived traveller that this is the East; the modern-looking dwellings, and numbers of Europeans (or people in European clothing), the imposing buildings of the Mohammed Ali Square, reminding him rather of some Italian towns. For Alexandria is a busy, flourishing, commercial town, with a large population of Greeks, Levantines, and Italians, more than a quarter of the population (350,000) being Europeans.

ANCIENT ALEXANDRIA.

Among towns of classical and early Christian interest, Alexandria holds a foremost place. Founded in B.C. 332 by Alexander the Great, built by his architect Deinokhares on the strip of land between the sea and Lake Mareotis, on the site of the ancient Rhakôtis, its harbour protected by the island of Pharos, it speedily became one of the finest port-towns on the Mediterranean. **Pharos**, on the eastern extremity of which was the famous lighthouse, was connected with the mainland by a causeway called the **Hepta-**

stadium, from its length of seven **stadia**. This causeway, which divided the harbour in two, encroached on the sea until it now forms a large part of the modern town, and the strip of land on which now stands the Palace of Râs et-Tin represents the island of Pharos.

The ancient **Pharos**, built under Ptolemy II (*circa* 260 B.C.), was a structure of four tiers—the base being square, the second storey octagonal, and the third circular—surmounted by a lantern. Its total height must have been about 500 ft. It is said that the ascent was by an inclined plane, up which a horse could be ridden, and that its interior was a labyrinth of chambers. Almost more interesting than the tower itself, and an object of great interest and admiration, was the “mirror” in the lantern, to which various uses were ascribed, some Arab writers saying it was used to burn the enemy’s ships, others that it was for the purpose of seeing things at a distance, thus forecasting the telescope. That the building must have been substantial and of excellent workmanship is certain, seeing that in spite of earthquakes and deliberate destruction the lowest storey still remained in 1375 A.D.

Under the Ptolemies Alexandria became a great centre of learning, to which flocked all the great artists and scholars of the time, partly on account of the great **Library** and **Museum** founded by Ptolemy I. Among the famous names connected with Alexandria we find those of Euclid; Apelles and Antiphrilos, the painters; Aristophanes of Byzantium; Herophilus and Erasistratus, the physicians; Demetrius Phalereus, the orator; Strabo, the geographer; Eratosthenes, Hipparchus, Ctesibius, Origen, Athanasius, Theon and his daughter Hypatia. It was Ptolemy Philadelphus who ordered the Septuagint translation of the Bible for his library. When, during the war of

Julius Cæsar, he caused the harbour shipping to be set on fire, that fire extended to the Library, and 400,000 volumes that had been gathered together at so much care and expense were destroyed. The loss to the world was irreparable. It has been so often affirmed that the great Library was destroyed at the instigation of Amru that the world came to believe in the act of vandalism, and to hold it up as an example of the Mohammedanism which it wished to think barbarous. But the belief rests on the testimony of one recorder, writing five hundred years after the supposed event, whereas earlier evidence goes to support the statement just made. Excavators on the ancient sites have hoped to find some traces of these treasures; but it appears that the land has sunk in many places, so that even if anything remained in the way of papyri or parchments, the infiltration of water must have long ago destroyed them. The site of the Museum is probably opposite the Khedivial Hotel.

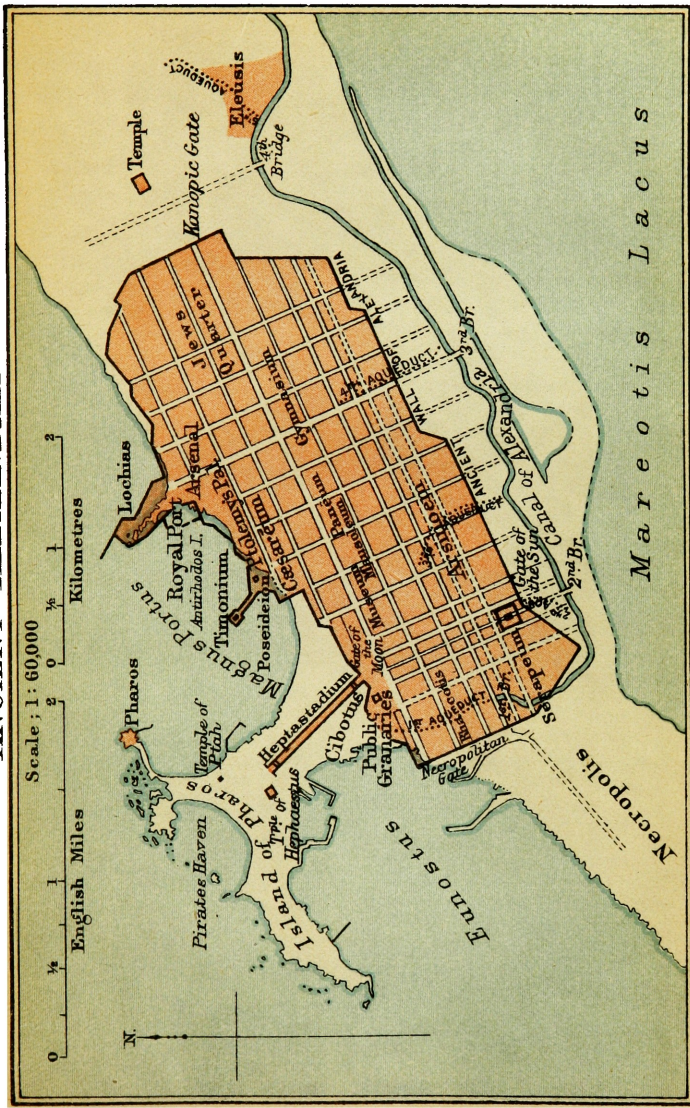
The **Serapæum**, a magnificent building containing the statue of Serapis, was destroyed by order of Theodosius in A.D. 389, at the final overthrow of the Egyptian religion. It probably stood on the hill now crowned by Pompey’s Pillar.

Of the other buildings of ancient Alexandria, the **Cæsareum**, the **Panæum**, and the **Gymnasium** were the most famous. Foundations of the Cæsareum were found near the present Ramleh Station. It was on the steps of this temple, which was begun by Cleopatra, that Hypatia was murdered in A.D. 415, and it was within its enclosure that the two obelisks stood, of which one is now in London and the other in Paris.

The site of **Alexander’s Tomb** is thought to be now covered by the mosque of “Nebi Daniel,” where it is impossible to excavate, as it is the burying-place of the vice-regal family.

IN CHRISTIAN TIMES Alexandria

ANCIENT ALEXANDRIA



London: Macmillan & Co., Ltd.

Stanford's Geog.^y Etab.^t London.

was a great centre of theological controversy, and there seem to have been alternate persecutions of Jews and Christians. Connected with this period are the names of Clement, Athanasius, and the patriarch Cyril (see p. 13).

When the MOHAMMEDANS conquered the city in 641 A.D., they were amazed at its dazzling brightness, caused by so much white marble being used in its construction. One writer says that no one entered the city without veiling his eyes; and another affirms that to relieve the glare, awnings of green silk were hung over the streets. The whole city they describe as built on a labyrinth of subterranean cisterns. Many of these cisterns still remain. In these the inhabitants stored water from the flood Nile to last them all the year.

The Egyptians, Romans, and Jews occupied separate quarters of the town. But the most magnificent quarter, called the Bruchion, had been largely destroyed by Aurelian. The Museum and Library, Alexander's Tomb, the Palaces of the Ptolemies, were all situated in this quarter.

MODERN ALEXANDRIA.

The centre of activity lies in the Mohammed Ali Square, which takes its name from the equestrian statue of that ruler which adorns it. The buildings are mostly modern, the square having suffered considerably by fire during the Arâbi rebellion in 1882. The English Church stands at the S.-E. corner. On the west side of the square stands the fine large building of the International Tribunals. Here also are the Bourse Khédivial, the Abbas Hilmy Theatre, and good restaurants and cafés.

Out of the S.-E. corner of the square runs the Rue Chérif Pasha, which leads to the main Station. Nearly all the principal shops are in this street. The English business

houses are chiefly in the streets between the N.-E. end of the square and the sea.

The Bazaars must be visited on foot or on donkey-back, there being no room for a carriage to pass down the narrow streets. They lie in the Arab quarter, which covers the site of the Heptastadium. To one who has never seen an Oriental bazaar they will prove most interesting, not so much because of the articles displayed for sale, as from the real glimpse of native life afforded. So few travellers spend more than a day in Alexandria that these bazaars have not been spoilt by European tourists, the natives in no way laying themselves out to please the sightseer. The Rue Râs et-Tin, leading to the Khedive's Palace, runs through the native quarter.

Victoria College is an institution opened in 1902 for the purpose of affording a high-class education for the sons of the gentry of Egypt. Hitherto such an education was only to be obtained in the Jesuit schools, to which it was of course impossible for those with other strong religious beliefs to go. There is every reason to believe the venture will prove successful.

DRIVES.

I. To Pompey's Pillar; The Catacombs; Mahmûdiyya Canal; Rosetta Gate.

II. To the Palace of Râs et-Tin; Site of the Pharos; Yacht Club; The Arsenal and Roman Tombs.

III. To Gabârî.

DRIVE I.—*Pompey's Pillar; The Catacombs; Mahmûdiyya Canal; Rosetta Gate.*—Leaving the Place Mohammed Ali, and passing through the Place de l'Église, with the Roman Catholic church and Abbat's Hotel, we drive through the Rue de la Colonne to the Porte de la Colonne Pompée. Beyond the Arab cemetery is

Pompey's Pillar.—It stands on

a hill, a solitary witness to the former greatness of the ancient city, the last remaining relic of the magnificent buildings of the Ptolemies and Caesars for which Alexandria was famous. Its modern name is misleading, for it does not mark the site of Pompey's tomb, as was once thought. The history of the actual shaft is uncertain, since it was probably part of some earlier temple—or may even have been an obelisk—before it was set up by the prefect Posidius, in honour of the Emperor Diocletian.

The total height of the monument is nearly 99 ft. The shaft of the column is of red granite from Aswân, beautifully worked and polished. It is 73 ft. high, and tapers from 9 ft. in diameter at the base to 8 ft. The work of the pedestal and capital are not worthy of it, a fact which points to the possibility of their being of a later date. The Corinthian capital has a depression in the top which probably at one time received the base of a statue. The blocks which form the pedestal come from different ancient buildings. One bears the cartouches of Seti I and Psammetichus I (Psamthek).

The excavations of Dr. Botti, late director of the Museum, in the hill tend to confirm the supposition that this was the site of the Serapæum. He found a fine Serapis torso, and an inscription to Serapis. He also excavated two ancient subterranean passages, having curious niches in the walls. But no inscriptions of value were found. According to Rufinus there were vaults and long passages under the Serapæum.

The Catacombs are a short distance to the S.-W. of Pompey's Pillar, by the Rue Karmouss and the gasworks to the Kom Esh-Shakafeh, a hill on the top of which is Fort Tebaneh. The carriage-driver will fetch the keeper (fee P.T. 2). These early Christian tombs are excavated in the side of a steep hill crowned by a fort. In one or two are sarcophagi;

but the most interesting are those discovered by Dr. Botti in 1893. There are columns at some of the entrances, and in one are early Egyptian paintings. Still more interesting is a late Egyptian rock-cut tomb on the south slope. Entrance, P.T. 5 (lighted by electricity). It belonged to an Egyptian nobleman and his wife in the 2nd cent. A.D.; but besides their sarcophagi, which are cut out but not separated from the solid rock, some hundreds of bodies were found. The whole plan is most elaborate. A circular stairway leads down to a great rotunda, where a shaft leads down to two lower storeys, the lowest being flooded with water. The decorations are partly Greek and partly Egyptian. Passages, chambers, and tomb-niches lead off from the staircase, rotunda, and the chapel.

Turning back and driving a little way south, we come to

The Mahmûdiyya Canal, and drive along by the side of it. This is the prettiest drive in the neighbourhood, there being many picturesque places along the banks. The canal goes from Atfih on the Rosetta branch of the Nile, 50 miles, to Alexandria harbour. There are fine houses and gardens along its north bank.

Leaving it by the Avenue des Lazaristes we go round by the *Distribution des Eaux* to the Rosetta Gate, and driving along the new Rue de Rosette we pass the Zizinia Theatre, turn along the Rue Chérif Pasha, and arrive again in the Place Mohammed Ali.

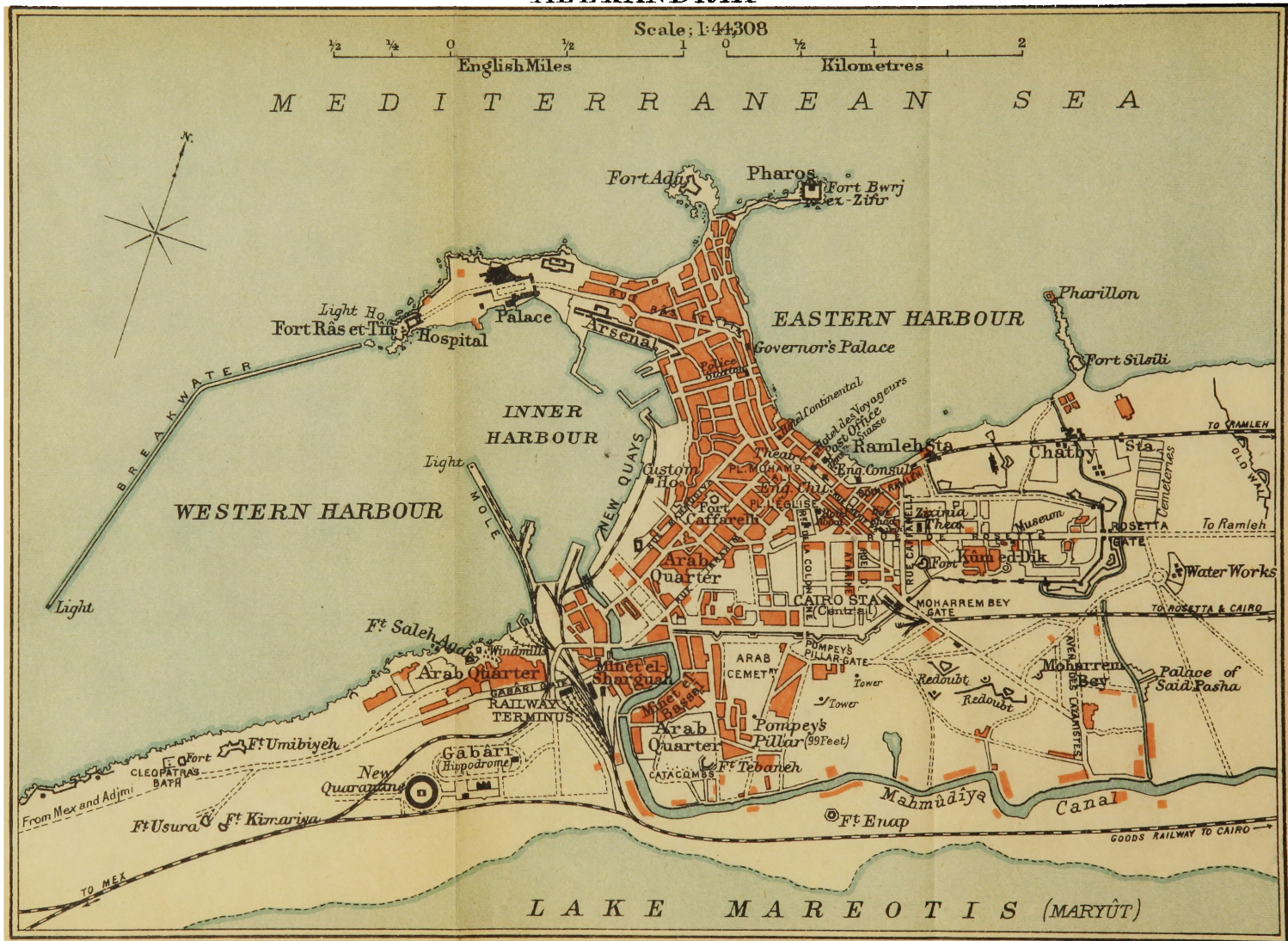
DRIVE II.—The Palace of Râs et-Tîn; Yacht Club; Site of the Pharos; The Arsenal and Roman Tombs.—Before starting, an order to view the Palace should be obtained from the Governor of Alexandria at the Gouvernorat. Leaving the Place Mohammed Ali by the Rue Râs et-Tîn, which takes half-way a sharp turn to the left, we pass

ALEXANDRIA

Scale; 1:44308

English Miles Kilometres

M E D I T E R R A N E A N S E A



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Stanford's Geogr. Estab. London.

through a crowded native quarter to the open space in front of the

Palace of Râs et-Tin.—There is nothing much to be seen in the building but a marble staircase and some fine inlaid floors. The view over the harbour obtained from the balcony is fine. The Khedive's yacht, the "Mahroussa," may be seen lying not far from the British man-of-war. Leaving the Palace, and continuing westwards, we reach on our left hand the new **Khedivial Yacht Club**, built and opened in 1903, and having a magnificent view of the inner and outer harbours, as well as of the sea to the north-west. Here are reading-rooms, etc., and a wide balcony having steps leading down to a pier, at the extreme end of which stands the starter and judge's box. Weekly regattas are held from May to November, and form one of the principal amusements in the summer season. H.H. the Khedive is Patron of the Club, and his cousin H.H. Prince Aziz Hassan is Commodore; Vice-Commodore, Admiral Sir R. M. Blomfield, K.C.M.G. A little farther west is the hospital of the army of occupation. Returning, and proceeding eastwards, we come to the end of the promontory on which stood the famous lighthouse of **Pharos**, once one of the seven wonders of the world.

At Am Fushi, N.W. of Râs et-Tin, Prince Omar Tussoun has excavated some Ptolemaic tombs, which may be visited. Some of the paintings on the walls are interesting. Returning past the front of the Palace, we drive along the harbour, past the disused arsenal and inner basin, where there is a floating dock, by the quays and a narrow street to the Place Mohammed Ali.

DRIVE III.—To Gabâri.—This drive towards the south-west may be taken in order to see the view across Lake Mareotis. The

country is laid out in market gardens.

THE MUSEUM.

Open daily from 9-12 and 3-5, except Friday, and Saturday afternoons. Entrance, P.T. 2; Friday and Sunday, P.T. 1.

The collections in the new museum are of ancient Egyptian, Greek, and Roman antiquities. It is a new building near the Rosetta Gate, opened in 1895. Prof. Brescia is the curator. Turning to the left on entering, the first room contains Coptic tombstones, and a fine sarcophagus-lid in porphyry. On the wall (right), a plan of ancient and modern Alexandria by Admiral Sir R. M. Blomfield. Passing through to the end room, the old Egyptian exhibits will be found. One of the treasures of the museum is the colossal red granite statue of a king of the nineteenth dynasty. In the room to the right are glass cases, containing the smaller Egyptian objects. Returning to the entrance hall, we see a fine torso (Greek) which was found in Alexandria. Turning now to the right, in *Salle A*, there are some charming Greek heads. Near a colossal white marble arm in the centre of the room is a head of one of the Ptolemies in black granite. Rather curious is No. 1775, the head of a woman. No. 485, in a glass wall case, is Alexander the Great. There are cinerary urns from the necropolis at Hadra, and objects from the different excavations in the neighbourhood of Alexandria. The terra-cotta figures in *Case G*, somewhat resemble the Tanagra figures. *Case H*, a second century mummy from the Fayûm. In *Salle B*, is a colossal seated statue of Zeus-Serapis, found during diggings in the Rue Chérif Pasha. A good example of Ptolemaic work is the Apollo seated on the Delphic omphalos. The glass cases contain some interesting stamped wine-jar handles (Greek), and Ptolemaic coins. *Salle C*, Contains several

funeral stelæ, a collection of Roman coins, and a cast of the Rosetta stone. *Salle D.*—B, A bust of Serapis, curiously set upon a colossal votive white marble foot; H, portions of marble sarcophagus, with the angel of victory; L, part of a candelabrum of fine workmanship; R, limestone head with eyes in obsidian and ivory. *Salle E.*—Some good reliefs, especially J, Stratonikê on her death-bed; I, a charming head of a woman, found in Alexandria, wearing close-fitting cap with chin-strap; B, colossal head of Serapis. *Salle F.*—Egyptian, Demotic, and Greek papyri. There are some sarcophagi in the court-yard of the museum. *Salle G.*—Noble Apis bull (restored) found on the site of the Serapeum.

Considerable additions to the Museum building have been made in 1903, in accordance with a design of the late Dr. Botti, but the new rooms are not yet open to the public. Prof. Brescia, the new curator, is engaged on a chronological arrangement of all the Museum collections, which had not before been attempted.

THE HARBOUR AND "MAHROUSSA."

This is a most delightful little expedition. Obtain first an order to view the "Mahroussa," the Khedive's yacht, at the Gouvernorat. Drive down to the Port Police Office on the "Marina Kadim" (the cabman will understand this direction) and ask for a boat—a sailing boat is best—to see the harbour and the yacht. The "Mahroussa" is one of the largest steam yachts afloat. She is fitted up in magnificent style, the saloon being handsomely decorated, and the Khedive's bedroom upholstered in rich white satin. Its commander, Hassan Ibadî Bey, is most pleased to show off his vessel to visitors. If the wind is suitable, the sail should be continued to the end of the breakwater.

SECTION 2.

THE ENVIRONS OF ALEXANDRIA.

- Excursion I.*—To Ramleh and San Stefano.
 ,, *II.*—To Mex and Adjmi.
 ,, *III.*—To Abukîr.
 ,, *IV.*—To Rosetta.
 ,, *V.*—To Lake Mareotis.

I. TO RAMLEH AND SAN STEFANO.

This expedition may be done either by road or rail. If driving, a special bargain must be made with the driver.

Trains leave the Ramleh (electric) railway station (at the end of the Boulevard de Ramleh) every five minutes (return fare P.T. 4). There are eight stations, about a mile apart. At the second, Sidi Gaber, there is a junction with the Rosetta line for Abukîr.

Ramleh.—*Hotels:* see "HOTEL LIST." *English Church,* All Saints, at Bulkeley station; services, 11 a.m. and 6 p.m. *Post office* at Bacos station.

The suburb of Ramleh is the growth of but a few years, during which time what was practically a piece of desert has been turned into a rambling collection of villas standing in beautiful gardens. The climate is good, the temperature in June being quite pleasant for Europeans.

The route by road starts from the Rosetta Gate. Passing the Christian cemeteries, over mounds of the ancient city, and across the old wall where were once the French lines, we come to the racecourse, on the left, the grounds of the Alexandria Sporting Club. After driving three miles we come to a Roman camp, where, in 1801, the English and French fought a battle. It is also the site of the ancient **Nikopolis**. Here were found, beside the foundations of the camp, the system for supplying it with water. The wells, of which the water is now brackish, are 33 ft. deep.

The gardens, passed before reaching San Stefano, produce the most beautiful roses.

The charm of San Stefano lies in its climate, the sunshine, and the blue of the Mediterranean. There are pretty varieties of shells of the smaller kinds to be picked up in quantities on the shore.

II. TO MEX AND ADJMI.

This excursion—as far as Mex—can be made by boat in calm weather, but when rough it is impossible to land. (Boat from the Port Police Office.) There is also a bad carriage road, and a tramway.

Adjmi in 1798 was the scene of the landing of Napoleon's troops. There is a fine view of the harbour from Fort Marabout. The ride is very pretty. The **Salt-works** are conceded by the Egyptian Government to a company, which has the monopoly of supplying the interior. In the distance are the chimneys of the great pumping station for keeping down the level of Lake Mareotis. The **Catacombs**, the Necropolis of ancient times, are very extensive. One has the best example of Greek work in Egypt shown in a Doric entablature and mouldings. The so-called **Baths of Cleopatra** were probably at one time tombs, but, owing to the encroachments of the sea, some are under water.

At Mex there are now good sea baths and a Casino.

III. TO ABUKIR.

Train to Abukir from Bab el-Guedid station. Donkeys must be ordered the day before from Ramleh to be at the Abukir station. Lunch must be taken. It is best to take an early train to **Abukir**. The village lies on the neck of land to the west of the bay in which was fought the "Battle of the Nile." The old Canopic mouth of the Nile emptied itself into this bay. Leaving the station, ride in a northerly direction, and many remains of

buildings will be found, fragments of Mosaic pavement, painted plaster, foundations of walls, fluted granite columns, and part of a black granite statue with a hieroglyphic inscription. There are traces of extensive Roman baths. Crossing the hill on to the shore, there may be seen in the water mutilated portions of red granite sphinxes, and the remains of the "Baths of Canopus." The slopes of the shore here are covered with flowers in the spring. Lunch should be taken here before starting to ride to San Stefano, whence the train may be taken to Alexandria. On the way to San Stefano, the Khedive's summer residence, Mont-aza, is passed.

IV. TO ROSETTA.

This excursion can be accomplished without staying a night in Rosetta, where there is no first-class hotel. Train leaves the main station at 7.30 a.m., arriving at Rosetta at 9.50. Train leaves Rosetta, 5.20 p.m., arriving at Alexandria 7.30 p.m. Fares, P.T. 34 and P.T. 15.

The line passes Ramleh and Abukir, and, crossing a stretch of sand, reaches Rosetta, 43½ miles. There is no hotel. The rise of Alexandria as a port has been the eclipse of Rosetta. Its population and trade have greatly diminished, and it has rather a deserted appearance. But it is interesting to see the various ancient fragments which lie in the different open places, or are built into the khans and mosques. There are good fruit gardens. The branch of the Nile on which the town stands is the ancient Bolbitine mouth. It was a little further down the river that a Frenchman discovered the famous trilingual inscription now in the British Museum, called the Rosetta Stone, which was the key to the reading of the hieroglyphs (see p. 25).

V. TO LAKE MAREOTIS, or Lake Maryût.

By carriage, about P.T. 80. The expedition will take the best part

of a day, and, as it should be done in March, the start should be made not later than 9 a.m., so that Alexandria may be reached again by 6 p.m.

It is a drive of about 15 miles from the Gabâri Gate, along the narrow embankment of Saïd Pasha's railway, having the lake on either side. Lunch should be taken in the ruins of Saïd Pasha's Palace, near which the wild flowers seem finest. There are many coloured ranunculuses, irises, daisies, poppies, and asphodels. Two miles further on are Roman quarries.

SECTION 3.

ALEXANDRIA TO CAIRO.

From Bab el-Guedid station by express trains, in a little over 3 hrs., at 7 a.m., 9 a.m., 12 noon, and 4.25 p.m. Fare, 1st class, P.T. 87½; 2nd class, P.T. 43½. Ladies travelling alone may travel 2nd class if they ask for a harim compartment.

The route to Cairo lies through the well irrigated, and consequently cultivated, land of the Delta, from which the traveller will get no idea of the Egypt of the Nile Valley proper. The line takes a N.-E. direction, until it turns S.-E. over the narrow neck of land that separates Lake Mareotis from the Lake of Abukir. Passing cotton fields, at

17 miles, **Kafr ed Dawâr** is reached, a sporting centre, wild boar being found in the neighbourhood. The express train makes its first stop at,

38½ miles, **Damanhûr**. *Hotel*: see "HOTEL LIST." This flourishing capital of the Behêra province occupies an ancient Egyptian and Roman site, of which no remains are to be seen.

[A branch line from Damanhûr viâ Desûk, joins the line from Tanta to Damietta at Mehallet Rûh.]

53½ miles, **Teh el-Barûd**, a junc-

tion with another line to Cairo which keeps to the west bank of the river and joins the railway to Upper Egypt. About six miles west the remains of the Greek city of *Naukratis* were discovered in 1884. For those interested in archaeology this may be made a day's excursion from Cairo. Before reaching,

64 miles, **Kafr ez-Zayyât**, the Rosetta branch of the Nile is crossed by an iron bridge, which opens to let the boats pass. An excursion by boat or donkey can be made from here in about three hours to the site of the ancient *Sais* (Sâ el-Hagar). There is very little, however, to be seen. A mail steamer runs from Kafr ez-Zayyât to Atfih, near Rosetta.

75 miles, **Tanta** (*Hotel*: see "HOTEL LIST"), with a consular agent and hotel, is the capital of the province of Gharbiya. There are three great fairs here annually, in honour of a Moslem saint, in January, April, and August. These fairs afford a good opportunity for observing native life.

[A branch line goes from Tanta to **Damietta**. *Hotel*: see "HOTEL LIST." Consular Agent. Damietta, situated on the tongue of land between Lake Menzaleh and the Nile, less than four miles from its mouth, has a population about three times that of Rosetta and only one-ninth that of Alexandria. Its harbour is much silted up, hence it is little used as a port. It is unlike any other Egyptian town when approached by the river. Being built chiefly of burnt bricks instead of the sun-dried bricks of Upper Egypt, and many streets being paved with stone, it has a more substantial and cleaner appearance. The houses and mosques along the river front, with steps descending to the water, remind one of the ghâts of Indian riverside towns. The windows of the houses are fitted with wooden lattices of saw-work, instead of the mushrabiya which

prevails at Cairo. Specimens of this graceful work may be seen in the Arab museum in Cairo.

There are still some fine interiors among the old half-deserted houses, where much good woodwork may be seen. Of the forty mosques in the town, none are of special interest, but their minarets are very slender and picturesque.

Outside the town to the north, in the suburb of el Gabana, is a cemetery in which is a very interesting tomb-mosque. Its very unusual form of dome is horseshoe-shaped or bulbous. Some of its columns are of green marble and porphyry.

An excursion on Lake Menzala can be conveniently made from Damietta (see p. 43).

Half-way between Tanta and Damietta is the flourishing commercial town of **Mansûra** (30,000 inhabitants) (see **HOTEL LIST**), at the junction of the Damietta branch of the Nile with a big canal which goes to Lake Menzala. The new buildings and churches witness to the number of Europeans who live here. Of the mosques, that of Sanga is of some interest.

Mansûra is the starting-place for the expedition to Behbit-el-Hagar, the site of the ancient *Iseum*. It takes about 2 hrs. by boat (P.T. 25-30), and then there is a pretty walk of about two miles to the ruins. These date from the 3rd century B.C., the great temple of Isis having been begun by Nectanebus I, and continued by Ptolemy II. The hieroglyphs on some of the granite blocks of the great pile are very finely executed. This excursion cannot be done from Cairo in a day.

From Mehallet Rûh on this line there is a branch to **Zifta** on the Damietta branch of the Nile, where there is an important barrage similar in design to that at Asyût. It was completed in 1903, and consists of 50 openings, each 5 metres wide. It was constructed with the object of holding up the water passed through the Delta Barrage into the

Damietta branch of the Nile, and (by constructing new canals connecting this branch with the distributing canals of the provinces of Gharbiya, Dakaliya, and Sharkiya) enabling the water required for the irrigation of these provinces to be supplied direct from the Damietta branch of the Nile, instead of by way of the main canals, whose heads are situated at, and which draw their supply from, above the Delta Barrage (see p. 76). In July, when the early flood-waters arrive at Cairo, it would be dangerous to maintain more than a certain head on the Delta Barrage, consequently water has to be passed through it, and before 1903 used to go to waste in the Mediterranean Sea. This water is now, at the most critical period of the whole year, when the watering of the cotton crops coincides with the sowing of the maize, impounded at the Zifta Barrage and turned into the new canals above mentioned, thus giving full supply to the provinces they serve about three weeks earlier than was possible before the construction of this valuable work.]

101 miles, **Benha**. N.-E. of the town the modern village of Atrib marks the site of the ancient *Athribis*.

[Branch line *viâ* Zagazig and Ismailîya to Suez.]

120 miles, **Kalyûb**. Junction with the line from Cairo to Suez.

133 miles, **Cairo**. If alone, the traveller is advised to look for the porter of the hotel to which he intends going.

SECTION 4.

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PORT SAÏD.

Hotels.—See “HOTEL LIST.”

Consuls.—British and American.

Doctors.—Dr. Grillet (English), D'Arband (French).

Railway to Cairo, see p. 43.

Landing.—Small boats from steamers to the quays, 1s. each person.

Port Saïd stands on land which has mostly been reclaimed from the sea, for the narrow strip of land on the point of which it is situated, which divides Lake Menzâla from the Mediterranean, is sometimes covered with water when the lake is high. It owes its importance entirely to its position at the entrance to the Suez Canal. Its history only dates from 1859, when the first surveyors for the canal landed there. In ten years time it had a population of 10,000, which has now more than trebled, about one-third of the inhabitants being European. On the western jetty is a statue of M. de Lesseps, put up in 1899. Port Saïd is a great coaling station.

THE SUEZ CANAL.

A mile and a half before reaching Port Saïd by steamer we see on the west the commencement of the unfinished mole or breakwater which serves to protect the outer harbour from silting up with the deposit brought down by the Damietta branch of the Nile, only about thirty miles west. The **Outer Harbour** is formed by this mole and another to the east, which is one mile long. These moles are built of blocks of concrete weighing 22 tons. The lighthouse, showing a red light, is also a mass of concrete, 176 ft. high. The channel, 300 ft. wide and 30 ft. deep (the depth of the Canal), had to be dredged out through this outer harbour.

It was in 1859 that M. de Lesseps commenced the great work of cutting the **Canal** through the Isthmus of Suez, a work only accomplished at the cost of great self-denial on the part of the chief engineers, and loss of life among the poor Fellahin, forced to work under the lash. An idea of the hardships endured

may be gathered from the fact that until distilling machines were put up the nearest fresh water procurable was at Damietta, thirty miles away.

The present canal is not the first one that has been constructed to join the Red Sea with the Mediterranean. Aristotle, Strabo, and Pliny tell us that Sesostris (probably Ramses II) conceived and carried out such a plan. But both his plan and that of Necho made use of the easternmost or Pelusiac branch of the Nile for their purpose, connecting it by a canal with the Heroöpolitan Gulf—now the Gulf of Suez. The Pelusiac mouth of the river was considerably east of the present Port Saïd.

Under Napoleon Buonaparte two or three plans were brought forward for connecting the two seas, but none were practicable. It was in 1855 that a firman was obtained by M. de Lesseps from the Viceroy, allowing him to form a company to carry out a project drawn up by himself with M. Liuant-Bey and M. Mougel-Bey to make a canal from Suez to the ancient Pelusium. This project having been submitted to, modified, and accepted by an international commission, M. de Lesseps commenced work in 1859, regardless of the fact that owing to English influence the Sultan had refused to confirm the permission given by the Viceroy Saïd. After many enormous difficulties had been overcome the canal was opened in 1869 with festivities on such a scale that Ismail Pasha, the Khedive, is said to have spent over £4,000,000 on them. The total cost of making the canal was about seventeen millions sterling.

The length of the canal is 100 miles, and its surface width varies from 65 to 110 yds., its depth being nearly 30 ft. Dredging is constantly going on in order to maintain this depth. Canal dues are the same for vessels of all nationalities, viz., 7 shillings per

THE SUEZ CANAL.



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ton on the net tonnage, and 7 shillings for each passenger.

The number of vessels that passed through the canal in 1903 was 3761, and owing to the introduction of electric light a large proportion were enabled to make the passage during the night. Of the total number 2278 vessels were English, 494 German, 261 French.

The Suez Canal Company's receipts from 1st January to 10th June 1904 were 50,321,756 francs. In 1903, 196,024 passengers went through the canal.

It takes now only 17 hours 40 minutes to go through the canal. It is hoped that by 1905 there will be stations where the largest ships can pass one another at every 5 kilometres, which should shorten the passage still farther.

FROM PORT SAÏD TO ISMAÏLIYA AND SUEZ BY THE CANAL.

Those arriving in Egypt at Port Saïd sometimes continue the journey to Ismaïliya in the steamer, for the purpose of seeing the canal. For about 20 miles the canal passes through Lake Menzâla (see p. 43), a low bank separating it from the waters of the lake. Progress is slow, the speed of all steamers being limited to 6 miles an hour.

21½ miles, Kantâra. A low chain of sand hills divides Lake Menzâla from the first of the series of small lakes. It was by this neck of land that the comings and goings of Egyptian and foreign armies between Syria and Egypt took place in ancient times. West of Kantâra, about 10 miles, are some mounds, called Tel el-Defenna, which have been found by Mr. Petrie to mark the site of the *Tahpanhes* of Scripture, the Daphnæ of the Greeks. The remains are of the time of Psammetichus I of the 26th dynasty. The large building of which Mr. Petrie found traces may possibly have been the "House of Pharaoh," where Jeremiah prophesied the downfall of Egypt.

Nearer the town are remains of a temple of Ramses II.

The journey to the site of the ancient Pelusium would take the best part of a day on camels. There is little to be seen.

The canal now enters the Balâh lakes, then passes through a cutting at **El Ferdân**, and through the highest ground of the isthmus (60 ft.) at **El Gîsr**. A flight of steps ascends to the deserted village with a ruined mosque and chapel to the Virgin. Leaving the cutting, Lake Timsah is entered.

50 miles, Ismaïliya.

Hotels.—See "HOTEL LIST."

Railways.—To Port Saïd and Cairo three times, and Suez twice daily. Restaurant-car on the afternoon and the evening trains.

Chemist.—Shop in Place Champollion.

Lake Timsah, or the "Lake of Crocodiles," by some thought to be the old limit of the Red Sea, was converted by the admission of water from the Mediterranean, from a small brackish lake into a pretty sheet of water about six square miles in area.

The fresh water supply for Ismaïliya comes by canal from the Nile. Port Saïd is also supplied from this canal, the water being pumped through fifty miles of cast-iron pipes. The gardens at the waterworks are very pretty.

The road leading from the quay to the town is bordered by *lebbekh* trees. It crosses the fresh-water canal to the Quai Méhémet Ali, a broad avenue beside the canal.

In the public park are some monuments brought by M. Naville from Tel' el-Maskhûta, the site of the ancient *Pithom*.

To **Tel el-Maskhûta**, an excursion of 11 miles across the desert. The most ancient monuments discovered here were of the time of Ramses II, the Pharaoh—as is generally supposed—of the oppression. The ruins are of great storehouses, probably depôts for provisioning the army on its way to Asia. This

accords with the Scripture "treasure cities," which would be better interpreted "store cities."

Passing *Gebel Maryam*, we reach **Tusûm**, marked by the white-washed dome of a shêkh's tomb. Near this place were found, during excavations, fossil remains of large animals of the Miocene-Tertiary period.

At **Serapëum**, so called because of supposed finds of a temple to Serapis, is about 3 miles of high ground. Then, after a few miles of low ground, the **Bitter Lakes** are entered. The banks are flat, except on the right, where they rise into the *Gebel Geneffa* range. There is no vegetation but the tamarisk shrubs. The lakes are divided into two basins, the first $15\frac{1}{2}$ miles long, the second about 7 miles long. The course of the canal is marked out by buoys. At each end of the large basin is a lighthouse 65 ft. high. Leaving the small basin we enter the **Shaldûf** cutting, where the canal excavators came to a bed of limestone, of which they had to remove 40,000 cubic yards.

Just on entering the shallow Gulf of Suez we pass the ruins of a monument of **Darius**, some distance from the right bank.

100 miles, **Suez**.

Hotels.—See "HOTEL LIST."

Post and Telegraph offices at the station.

Railway.—Stations—(a) At docks, (b) Gare, and (c) Rue Colmar (trains from Cairo for Suez town), (d) Terrepain, for Port Thewfik near the docks. Two trains daily to Cairo, Alexandria, etc.

Steamers.—Passengers from Egypt for India, the East, and Australia embark here.

P. and O. Co. steamers for Bombay on Wednesdays.

Khedivial Mail Steamship Co., fortnightly steamers to Aden, *via* Jeddah, Suakin, Massowah, Hodeidah, in $5\frac{1}{2}$ days.

Austrian Lloyd to Mombasa (for Uganda, see p. 168).

On arrival from India, passengers are landed in a tender. They will—so long as India is plague-stricken—be taken to the quarantine station, where they will have to leave soiled linen to be disinfected.

Suez is a modern town, but the old town of *Clysma* was somewhere in this neighbourhood. Since the completion of the canal its population has decreased, and truly there is nothing to induce anyone who has not business in the place to live here, the town being most dreary and unattractive. The principal street is the Rue Colmar.

The new **Quays and Harbour** at the end of the canal are about 2 miles from Suez. (Railway fare, P.T. 3; return, P.T. $4\frac{1}{2}$; or donkey, P.T. 5-8.) The large basin to the south is the Port Ibrâhîm, and on the north of this artificial island is Port Thewfik. To visit the island by water, take a boat from in front of the post-office (P.T. 8-10 an hour). The statue on the Avenue Hélène is that of Lieut. Waghorn, who was the means of re-establishing the Egyptian route to India before the time of the canal.

To the Wells of Moses.—Ain Mûsa. The excursion to this little oasis on the east side of the gulf is a pleasant way of spending the best part of a day. It is the quarantine station.

A steam launch or sailing boat must be procured at the jetty. This will go over to the jetty on the other side, where pilgrims are received on their return from Mecca. Donkeys should be taken, or sent on before from Suez for the ride to the wells, about 2 miles. The wells get their name from the tradition that it was into the largest of them that Moses threw some shrub which sweetened the water. The place, Dean Stanley says, "has become the Richmond of Suez." The palm plantations and vegetable gardens are certainly a restful change from the barrenness of the country round.

The shells on the shore of the gulf are interesting.

PORT SAID TO ISMAÏLIYA AND CAIRO BY RAILWAY.

Railway.—There is now a direct service of through trains from Port Said to Cairo. Fares—1st class, P.T. 95; 2nd class, P.T. 47½. Time, by express train, 4½ hrs. Leave Port Said 8.10 a.m., 12.30 p.m., 6.45 p.m. The two latter are express trains, and have restaurant-cars attached. Distance, 146 miles.

This new direct service on the standard gauge railway was only commenced in June 1904. It supersedes the light railway or steam tram from Port Said to Ismaïliya, and by obviating the necessity of the tiresome change and wait at that place, has considerably shortened the journey to Cairo.

The railway follows the canal embankment on the west side to Ismaïliya. On the right hand the broad expanse of Lake Menzâla, where there are quantities of wild birds. This, the largest lake in Egypt, is only separated from the sea by a very narrow strip of land; through which there are several narrow openings. It is so shallow that, during low Nile, boats have to keep to certain tortuous channels in its bed. At this time of year the district is not healthy. Of the many small islands only one is of interest—Tennis, near the north-east, on which are the remains of some Roman baths and tombs. Not more than a thousand years ago the whole district was a fertile cultivated tract of country, formed by deposit brought down by the Mendesian, Tanitic, and Pelusiatic branches of the Nile; but earth-waves have caused its settlement below sea-level.

The fishermen of Lake Menzâla are industrious but very poor, quiet and obliging to a stranger. Many of them have a tame pelican on their boats, these birds, and flamingoes, cranes, and many waders, abounding on the lake. Their life is a hard one, and was at

one time little better than slavery, by reason of the "middle men" or "tax farmers," who oppressed them. But now a direct tax, varying according to the size of the boat and the value of the fishing ground, is levied. Fish, fresh or salted, is one of the chief foods of the Fellah. Quantities are turned into *fessik*, i.e. partly sun-cured, salted, and steeped in oil.

49 miles, **Ismaïliya** (see p. 41).

The line from Ismaïliya to Cairo follows the cultivated strip of land known as the Wâdy Tâmilât. Its fertility is owing to the fresh-water canal, from which the towns along the canal receive their supply. On the right hand or north is the desert, on the south the narrow belt of cultivation.

67 miles, **Mahsama**. Some distance to the left are the mounds of Tel el-Maskhûta, the ancient *Pithom* identified by M. Naville. (See "Ismaïliya," excursion.)

81 miles, **Tel el-Kebir**. It was here that Arâbi Pasha's army suffered final defeat by Lord Wolseley in 1882. Near the station is the cemetery where the English officers and men who fell then are buried. The line passes through the fortifications. The country passed through to

94 miles, **Abû el-Akhdar**, is probably part of the Goshen of Scripture.

99 miles, **Zagazig** (junction with the lines to Mansura—Damietta; Salhiya; and the alternative route to Cairo *viâ* Belbes). *Hotel*: see "HOTEL LIST." This is a thriving town of 35,500 inhabitants, numbering many European residents. It is the centre of a large trade in cotton and grain. About a mile to the south is Tel Basta, where lie the remains of the ancient *Bubastis*, the *Pibeseth* of Ezekiel. Herodotus gives a description of the temple that once stood here, which was built of fine red granite, and dedicated to the goddess Bast. The chief names connected with this site are those of Ramses II, Osorkon II,

Many remains of colossal figures, columns, etc., were found here.

118 miles, **Benha** (see p. 39).

Passing Kalyûb, the train reaches at

146 miles, **Cairo**.

SECTION 5.

CAIRO.

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Hotels.—The best and most healthy lie in the new European quarter of the town, that is, west and south of the Esbekiya Gardens. They are equal to good European hotels, having electric lights, lifts and baths. See "HOTEL LIST."

Restaurants and Cafés.—The best cafés are in the Esbekiya. *Santi*, dinner 3½ francs. Grill-rooms at the Savoy and Shepherd's and other hotels. *Anglo-American* buffet and grill-room (St. James'), Chareh el-Maghrabi. *Kovatz*, near Shepherd's. The usual charge for a cup of coffee is P.T. 1; glass of lager beer, P.T. 2.

Railway Stations.—(a) *Principal station* in N.-W. of town. Lines to Alexandria, Ismailiyya, Suez, and Delta; to Bedrashên, Upper Egypt, Tel el-Barûd. (b) *Pont Limân station*, separated from (a) by the canal. The short line to Matariya and el-Merg. (c) *Bab el-Lûk station*, Pl. B 2, in the S.-W. of the town. Line to Helwân. See p. 195.

Steamship Co.'s Offices.—Agent for P. & O. Co., *Orient*, *Anchor*, and *Bibby Lines*, Thos. Cook & Son. *Messageries Maritimes*, beside Shepherd's Hotel. *Austrian Lloyd*, 4 Chareh Maghrabi. *Navigazione Generale Italiana*, Place de l'Opéra. *North German Lloyd*, Place de l'Opéra.

Guides.—The names of good ones can always be had at the hotels. See section on Dragomans in "Preliminary Information."

Forwarding Agents.—*E. P. Blattner & Co.*, Chareh Kasr en-Nil. *John B. Caffari*, Rue Kamel. *Anglo-Egyptian Forwarding Co.*, Chareh Maghrabi.

Tourist Agents.—*Messrs. Thos. Cook & Son*, just north of Shepherd's Hotel. *Anglo-American Nile Steamer and Hotel Co.*, in the Grand New Continental Hotel Buildings; branch opposite Savoy Hotel. *Agence Lubin*, Chareh Kamel Pasha. *Charles Hornstein & Co.*, opposite Savoy Hotel, excellent for camping. *Carl Stangen*, Grand Continental Hotel Buildings.

Consulates.—*British*—Consul-General and Minister Plenipotentiary, Earl of Cromer, Kasr ed Dubârâ. Consul, A. D. Alban, Esq.; Vice-Consul, Mr. Pio Sciortino, 14 Chareh el-Maghrabi; hours, 10-4. *United States*, in the Chareh Gamia el-Sherkess, which starts at the Rond Point de Kasr en-Nil, Pl. B 2. Consul-General, *G. M. S. S. S. S.*

Banks.—*Bank of Egypt*, Chareh Kasr en-Nil. *Anglo-Egyptian Bank*, same street. *Crédit Lyonnais*, near the post-office. *Imperial Ottoman Bank*, Chareh el-Manakh. *National Bank of Egypt*, Chareh Kasr en-Nil.

There are *money-changers* in the streets, but until the traveller knows the coins well, it is better to ask the hotel hall-porters for small change.

Post-office.—S. of the Esbekiya, between the Opera and the Mixed Tribunals; Pl. B 2; 7.30 a.m. to 9.30 p.m. Letter-boxes at the

hotels. Mail information is posted up in all hotels. (For Mails and Postal Rates see "Preliminary Information.")

Telegraph Offices (see "Preliminary Information"). *Eastern Telegraph Co.*, Chareh el-Manakh, near German church. *Egyptian Government Telegraph*, Chareh Bûlak, near the Esbekiyya. *Reuter*, Chareh el-Manakh. There is also a Telephone Company.

Tramway (Electric).—The meeting-point of the various lines is at the W. end of the Muski, in the Atabet el-Hadra, Pl. C 2. Thence there are lines to Bûlak, to the Citadel, to Kasr en-Nil (quite near the bridge), through Old Cairo (whence steam ferry to Gizeh), to the Railway Station, to Shubra and Rod el Farag. First and second class. Fares from 5 to 10 millièmes.

Another line starts from the further side of the Kasr en-Nil bridge, and runs to the pyramids of Gizeh.

Cabs.—*Government tariff*—

By distance—

If hired and discharged within city circle 4 kilometres (about 2½ miles) radius from Opera Square.

	P.T.
For one kilometre, or part	3
For each extra kilometre, or part	2

If hired within and discharged without, an additional 2 piastres will be paid for every kilometre or part of kilometre outside the circle.

	P.T.
If hired by distance, for each wait of 15 minutes.	2

By time—

If hired by time, driver to be notified.

	P.T.
For one hour or less, by day or night	8
Above one hour, every 15 minutes or less	2
For 12 hours, by day or night	60

Special Fares.

	Single.	Waiting.	Return.
	P.T.	Hr.	P.T.
Polo ground	5	1	13
Ghezireh Hotel	5	1	15
Grand Stand (race days)	10	3	30
Gizeh Zoological Gardens	10	2	20
Pyramids	40	3	60
Fûm-el-Khalig	8	1	15
Old Cairo	10	1	18
Abbassieh Barracks	8	1	15
Kûbbeh-les-Bains	12	1	20
Heliopolis and Virgin's Tree	25	2	40
Citadel	8	1	15
Tombs of Khalifs	10	3	30
Rod-el-Farag	8	2	20
Shûbra Palace	10	1	15

Extra payments, whether hired by distance or time—

	P.T.
For each package carried outside	1
If more than 3 persons carried, each extra person	2

Although there is a tariff, it is wise to make a bargain with the driver before going any distance. The cabs outside the large hotels are clean and superior, and the drivers expect a bigger fare. On Fridays and Sundays and holidays, extra fares are expected.

Riding Horses.—*Gennaro Benivolenza*, Chareh es-Saha. *Saveri Yelo*, Chareh Bab-es-Hadid. *Antonio Amato*, El-Marouf. P.T. 80 per day; P.T. 50 half day; to the Pyramids, P.T. 80.

Donkeys.—The donkey boys generally have a smattering of English, and know what the tourist wants to see. The donkeys have an easy pace, and the best way to see the bazaars, if walking is fatiguing and time precious, is on donkey-back. The price to be paid should always be arranged beforehand. For short ride in the town, P.T. 2; by the hour, P.T. 3-4; for the day, P.T. 10-15. Whole day outside town,

P.T. 20. Besides the pay agreed upon, the boy will always expect a little bakshish, the amount of which should depend upon the merits of his donkey and his own good behaviour.

Doctors.—*English*—H. M. N. Milton, surgeon; F. Milton; F. Madden, surgeon; A. A. W. Muri-son, M.B.; F. M. Sandwith, M.D., M.R.C.P.; W. H. Wilson, M.B.; L. R. C. Phillips, M.D., F.R.C.S., Kasr-el-Eini Hospital; D. M. Bed-doe, F.R.C.S.; P. C. E. Tribe, M.B., L.R.C.P.; E. C. Fischer, M.D., F.R.C.S. *German*—Dr. Wildt. *Italian*—Dr. Fornario. *Swiss*—Dr. Hess. *Dentists*—Dr. Faber (American); opposite Shep-heard's Hotel; Dr. V. H. Richard, Chareh el-Manakh (American). *Oculist*—M. Eloui Pasha.

Chemists.—Stephenson & Co., Place de l'Opéra. *The Savoy Phar-macy*, Chareh Kasr en-Nil. *Robert's English Pharmacy*, Chareh el-Maghrabi. *The New English Dispensary*. Mandofia's *Anglo-American Pharmacy*, both in the Place de l'Opéra.

Churches and Missions.—*Eng-lish church*—All Saints, in the Chareh Bûlak, Very Rev. Dean Butcher, D.D. Sunday Services, 8.30 a.m., 10.30 a.m., and 6 p.m. St. Mary's Mission Chapel, attached to the English schools in connection with Bishop Blyth's mission to Jews. Chaplain, Rev. N. Odeh. Services on Sunday—Holy Communion, 8 a.m.; morning and evening prayer, 10.30 a.m. and 6 p.m. Daily Service at 6 p.m.

Church of Scotland—St. Andrew's Church, beside the British Army headquarters. Sunday, 10.30 a.m.

Presbyterian service at the Ameri-can Mission in the Esbekiya.

Roman Catholic churches, Eglise St. Joseph, in the Ismailiya quarter; and others in the Frank quarter, N. of the Muski.

German Lutheran church, in Chareh el-Maghrabi, opposite Hotel d'Angleterre, with a French service on the last Sunday in the month.

American Mission, under control of the United Presbyterian Church of North America. Headquarters, nearly opposite Shephard's Hotel. Branches in several other towns, and two in the Sûdân, with hos-pitals at Asyût and Tanta. The schools are good. Its aim has been to stimulate every kind of profit-able development throughout the country. Foreign workers, 78; native workers, 493.

Church Missionary Society.—Secretary, Rev. R. MacInnes, 2 Chareh el-Manakh. Connected with the mission are four clergy, three medical men, five wives of missionaries, and fourteen lady missionaries. Church in Old Cairo. Arabic Services on Sun-day. Hospital (30 beds); girls' and boys' schools also in Old Cairo. Girls' and boys' schools and book depôt in Chareh Mo-hammed Ali. Girls' boarding school near Bab el-Lâk.

Young Women's Christian Associ-ation.—Just off the Sharia Kasr en-Nil. Secretary, Miss Mac-Innes. Some bedroom accommoda-tion.

Clubs.—*The Khedivial Club* and *The Turf Club*—Strangers are not easily admitted. *Gezira Sporting Club*—Subscription, £5. Polo, golf, tennis, riding course, cricket, gardens, gymkana, and race-meet-ings through the winter. Pro-fessional golf player. Subscription for non-playing members, P.T. 50 per month. At Gezira.

Theatres.—*Opera House*, in the Place de l'Opéra, where there are performances during the season by fair French or Italian companies. The opera of "Aida," written by Verdi for the festivities at the open-ing of the Suez Canal, can be seen with the original scenery. A small *open-air theatre*, in the Esbekiya Gardens.

Baths.—*The Hammam*, near Shephard's, just out of the Esbe-kiya, is a new establishment, al-most entirely patronised by Eng-lish residents and visitors. Every

kind of bath, and massage. Prices begin at P.T. 5 for swimming or douche.

Barbers and Hairdressers.—In the larger hotels. Also—*Salon de Club Khedivial*, Chareh Manakh; *Savoy Hairdressing Saloon*, opposite Savoy Hotel.

General Outfitters.—*Davies Bryan*, next door to the Grand Continental Hotel. *Philipps*, Chareh el-Manakh. *Collacott*, same street. *Walker & Meimarachi Ltd.*, in the Esbekiya.

Gunsmith.—*Barocchi*, near the Crédit Lyonnais.

Booksellers and Stationers.—*Diemer* near, and *Zacharia* and *Livadas* opposite Shepherd's Hotel. *Rosenfeld*, next to the Grand Continental Hotel. *Barbier*, Chareh el-Manakh. *International Library*, opposite Savoy Hotel.

Provision and Wine Merchants.—*Zigada*, near Shepherd's Hotel. *Walker & Meimarachi Ltd.*, in the Esbekiya.

Photographers.—*Zacharia*, *Die-trich*, beside Shepherd's Hotel. *Lekegian*, near Shepherd's Hotel. *Reiser*, Chareh el-Manakh. For photographic materials, *Diradour*, Place de l'Opéra. *International Library*, opposite Savoy Hotel.

Optician.—*Süssmann*, in the Muski.

Arab Woodwork, etc.—The finest collections of both old and new objects are found at *Parvis*, next to Shepherd's Hotel, and *Hatân*, in the Muski. *Mullâk*, on the right hand side of the Muski. At all these places the workshops may be seen. A higher price than will eventually be taken is generally asked in the bazaars.

Antiquities are best obtained at the Museum, it being impossible for an amateur to tell the true from the false, of which many will be offered to him.

Hospitals.—The *Kasr el-Eini Hospital*, Pl. A 4, with a school of medicine, under Dr. Keatinge. On the Nile, between Old Cairo and Bâlak. The *Anglo-American Hos-*

pital, at Gezira. Opened in 1903. Special wards, P.T. 100; private wards, P.T. 30; general wards, P.T. 15. Staff of British and American practitioners. Open to all nationalities, but preference given to British and American subjects. *Military Hospital*, in the Citadel. The *European Hospital* (Dr. Fornario), in the Abbasiya; well managed under supervision of the Consuls. Paying patients, 6-12 francs a day. The *Victoria Hospital*, near the German Consulate; under good management. Nurses are Kaiserwerth Deaconesses. Paying patients taken.

Newspapers.—*The Egyptian Gazette*, *Journal du Caire*, *Echo d'Orient*, *La Réforme*, *The Sphinx*.

SUGGESTED ITINERARIES FOR SEEING THE SIGHTS OF CAIRO.

[It should be remembered that Friday, being the Mohammedan Sunday, is not a good day for the bazaars or shopping, but it is the fête day when all the world goes driving.]

(a) *Morning.*—Walk to the Esbekiya, and see gardens and shops. Take a cab or donkey thence along the Muski and Rue Neuve to the Khan el-Khalîl. Dismiss the cab, and walk through some of the bazaars. Drive back to the hotel. *Afternoon.*—Drive through the Abdin Square to the Citadel (fine view about sunset), and see the mosques in the neighbourhood. Tombs of the Mamlûks.

(b) *Morning.*—Drive, or take a donkey or tram to the Arab Museum; to the Mosque el-Burdeni, Bab ez-Zuwêla. Visit shoemakers' and tent bazaars, Mosque el-Muayyad, Mosque el-Ghûri, Mosque el-Azhar, and return by the Muski. *Afternoon.*—Drive to Heliopolis.

(c) *Morning.*—To the Kasr en-Nil Bridge. *Afternoon.*—Start early. Drive or take tram to Old Cairo; Howling dervishes on Fridays; Mosque of Amru; Old Babylon, with Coptic churches;

Island of Rôda; and Nilometer. Return by tram, unless (best plan) the carriage has been kept. If driving, visit Mosque of Tulûn on way back.

(d) *Morning*.—Drive to the Mûristan of Kalaûn; Barkûkiya; Mosque el Hakîm; Bab el-Futûh; Bab en-Nasr; and, if time, Tombs of the Khalîfs. *Afternoon*.—By train to Helwân.

(e) The Egyptian Museum, several visits necessary. On Friday drive round Gezîra, the fashionable drive.

The Excursions to the Pyramids and to the Barrage are whole-day excursions. See "Excursions from Cairo."

Note about Cab-drivers.—The ordinary *arabîya* driver does not know the names of many of the streets as they are indicated on the map, and he cannot read them. But by using the map and saying "*yamînak*," if it is desired to turn to the right, and "*shemâlak*" for turning to the left, the ordinary traveller can go about Cairo a great deal without the aid of a guide. See also Arabic phrases in "Preliminary Information." Every driver understands the direction, "*Muski*." The Arabic for mosque is *Gâmi*.

DESCRIPTION OF CAIRO.

To the traveller arriving at the central railway station and driving straight to his hotel in the Ismailîya quarter, a first view of Cairo may be very disappointing. The large European-looking houses, the watered roads, the people in European clothes, the hotel omnibus—these all belong to Western civilisation. But the Arab in his long white garment with a red *tarbâsh* on his head, or the lower-class native in blue *galabîya* and curious brown cap, are evidences that this is truly the East, and that not far off is the Cairo of his imagination. He may be wakened in the morning by a steam-hooter, or by two at once, making a prolonged whistle. These

belong to corn mills, and the call is to let people know that they are waiting for more corn to be brought. Whenever the immediate supply is finished, they begin hooting again.

The natives call Cairo Masr or Masr el-Kâhira, and are very proud of being Cairenes, considering themselves superior to the inhabitants of other towns in Egypt. Of the 600,000 souls that make up its **population**, no less than 21,650 are Europeans.

It was about a thousand years ago that this city of El-Kâhira or "the Splendid" was founded by one Gohar, a general of the Fatimide dynasty. This town was but a successor to the ancient town called **Babylon**, a Roman fortress, which lay a little south of the present town, now beyond the mounds of "Old Cairo." When this fortress was conquered by the Khalîf Omar, A.D. 639, the new portion of the town that sprang up was called **Fostât**, the Arabic for "tent," from the fact of the conqueror's tent having been pitched there.

Cairo was the residence of the Khalîfs during their period of power, and it is to them we owe so many of the beautiful mosques that form one of the attractions to travellers. Under Mohammed Ali the town was much improved by the making of wide new streets, and under his successor Ismail the new European quarter began to grow up.

The city lies between the Nile and the Ismailîya Canal, which bound it on the north and west, while the Mokattam Hills overlook it on the south-east. Close to the hills is the Citadel, which is practically on their northernmost spur. The area of the city, not including the Ismailîya quarter, is about 3 square miles. It is customary to speak of the different **Quarters** of the town, though the strictness with which in the oriental part of the city they were originally shut off from one another is a thing of the past. A few of their gates remain. The

A

B

C

D

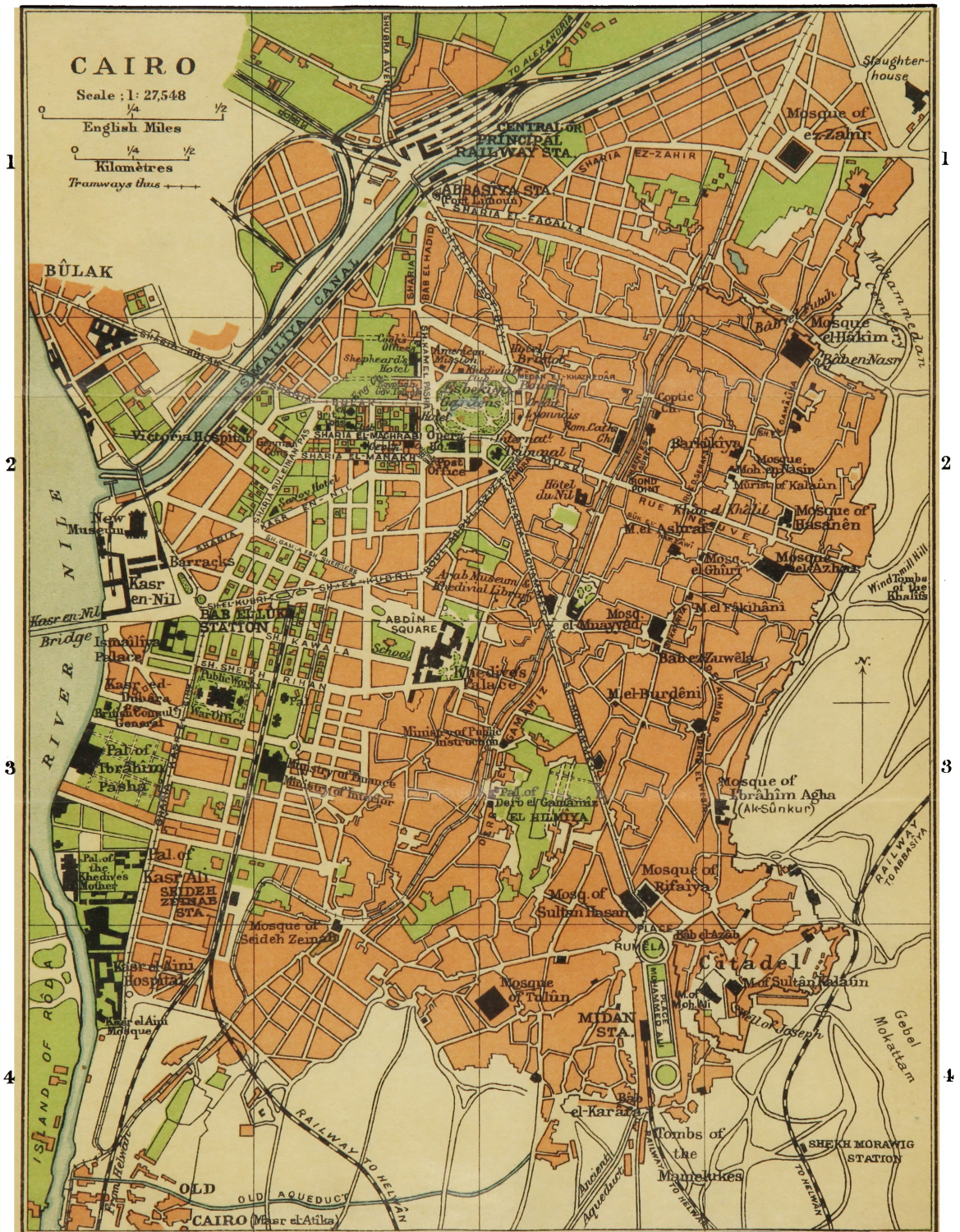
CAIRO

Scale : 1 : 27,548

English Miles

Kilomètres

Tramways thus + + +



9.06.

Mosque of Amru

London: Macmillan & Co., Ltd.

Stanford's Geog. Instab., London

quarters were called after the people who lived in them, or after some well-known man or building, or according to the trades of their inhabitants. The principal quarters were the Christian, Copt, Jews, and Frank quarters. The modern *Ismailiya* quarter includes all the new part commenced under Ismail, where the chief hotels and European houses are. Newer still is the *Kasr ed-Dubara* quarter by the river, south of the Nile bridge, where live the British consul-general, and many English officials. Some of the houses have pretty gardens. Many of the English residents now live at *Gezira*.

In the Nile at this point are two **Islands**. The great Nile Bridge leads over to the *Gezira* (*island of*) *Bûlak*, commonly called *Gezira*. Here are the large palace of Ismail now turned into an hotel, and the grounds of the sporting club. (See also p. 74.)

Of the old Walls of Cairo built by Salâh-ed-din (Saladin) in A.D. 1180, only portions on the north and east of the town remain. The principal **Gates** remaining are the *Bab (gate) en-Nasr* near the Arab Museum, the *Bab el-Futûh* a little further west, and the *Bab ez-Zuwalla* at the end of the Sukkariya, beside the Mosque el-Muayyad. These gates are worth seeing when the mosques near them are visited.

CENTRES OF INTEREST.

The modern centre of Cairo is the **Esbekiya Square**, Pl. B C 2, with its pretty gardens. It was Ismail Pasha who turned what was a piece of low-lying ground, flooded during the inundation, into this charming pleasure-ground. Round the square cluster many of the principal buildings in Cairo. At its S.-W. corner is the Place de l'Opéra with the opera-house, and a statue of Ibrâhîm Pasha. Passing up the *west side* we come first to the large terrace of the Grand Continental Hotel, followed by several shops, some good

jewellers, and cafés. Continuing a little way out of the square we come to Shephard's Hotel, beside which a military band often plays, and Cook's office. Opposite are offices of tourist and forwarding agents, etc., and the headquarters of the American Mission (see p. 46).

Returning to the S.-W. corner and continuing along the *south side* of the square, we pass the opera-house, and presently the road widens out in front of the **International Tribunal**. The **Post-office** is to the right, in the Chareh Taher. Behind the International Tribunal is the Place Atabet el-Hadra, where the tram-line crosses, and where there is a good opportunity of observing native life. The **Muski**, Pl. C 2, leaves the N.-E. corner of this place.

Returning to the Esbekiya, we go up the *east side* and pass the Crédit Lyonnais, then further on the Bourse, facing the small square Midân el-Khaznedâr. The **Hotel Bristol** is on the north side of this square.

The *north side* of the Esbekiya presents little of interest to the sightseer.

The **Muski** and its continuation the Rue Neuve, off which are most of the bazaars, is the chief centre of interest to the traveller. The west end of this street has become much Europeanised, and there are a few good shops in it. But here is a hurry and bustle and noise which form a different atmosphere from that of the quiet broad roads of the Ismailiya quarter. The shrieking of the *arabiya* (carriage) drivers, the cracking of their whips, the sharp cry of vendors of various goods, the rattle and tinkle of the two brass bowls, or two glass cups, of the sellers of cool drinks, and the braying of donkeys, make such a din as the Arabs seem to love. Occasionally a poor camel comes lumbering along, and if you are in a narrow side street you have to step into a doorway to let him pass. There is much colour and great

variety of costume. The better-class women all wear black silk cloaks (*habara*) over their gay clothes, so that no colour is seen but their bright stockings, usually pink. They wear the long strip of veiling which covers their faces from the eyes, and a cruel-looking gold ornament on their noses. The poorer women wear this veil too; it is only the very poorest who do not use it, and these generally tattoo blue lines on their chins.

The smart Arab gentleman wears a striped silk kaftan, and over that a loose flowing cloak of French serge or some such material. All the men except the very poorest wear the red tarbûsh, but many wind a scarf or turban round their heads as well. A green turban signifies that the man has been to Mecca.

The blind beggar is a sadly frequent sight, ophthalmia, carried so much by the flies, doing deadly work among the poor. The general cry is "*meskin*," i.e. poor man.

Oâ, i.e. take care, is the commonest street warning. *Riglak* "your foot," *shemdlak* "your left," *yaminak* "your right," are the frequent cries of the driver.

Sometimes in passing an open door or lattice, the sound of a number of young voices in unison may be heard. This is a *Kuttab*, or elementary native school, in which are taught reading, writing, and the Korân. The little figures may be seen swaying backwards and forwards in true Arab fashion as they recite passages from their sacred book.

The *Kasr en-Nil Bridge*, Pl. A 2, 3, is a very lively centre of interest. It is approached from the Ismailiyya quarter by the Chareh Kasr en-Nil and the Chareh Suleiman Pasha. To the right on approaching it are the New Museum and barracks. It is an iron bridge on stone piers. Once a day a section of the bridge swings round on its pier and a passage is thus left for boats to pass up and down the river. Quite a crowd collects here at these times,

waiting for the bridge to close. A motley collection of Fellahin with camels variously laden, with donkeys and sheep, of arabiyyas and native carts, and a small crowd of mixed nationalities, fill the road.

To direct an arabiyya driver to take you to the bridge, it is sufficient to say *El Kubri*, "the bridge."

THE BAZAARS.

The bazaars should not be visited on Friday, as most of the shops will be found closed.

The would-be purchaser must remember that the great feature of "shopping" in the East is the bargaining that has to be done. The seller usually asks about double the amount that he will eventually take, and patience and good-humoured courtesy are necessary if a good bargain is to be made. Many of the vendors know a little English or French, and in the larger shops in the Khân el-Khâilî some European language is spoken.

It is more satisfactory to walk through them than to go on donkey-back, as one is then more independent.

Drive to the Mosque of Hasanên (p. 54), opposite which is the entrance to the *Khân el-Khâilî*, Pl. D 2. This large covered-in bazaar is said to have been founded at the end of the thirteenth century. Passing shops with amber, turquoises, and trinkets, we come to the silk stuff and carpet bazaars. On Mondays and Thursdays, from about 9 a.m. to 11 a.m., there is a kind of auction market here, the articles being carried about by the *dellâlin*. On the left we find a little picturesque branch bazaar where the brass workers live. There is here a very pretty Arab gateway. Continuing along the Khân el-Khâilî, after a sharp turn we find ourselves in the open street called the *Chareh* (street) *el-Khordagiya*, nearly opposite the Mûristân of Kalatûn (p. 55). Crossing this street, through the

coppersmiths' bazaar, we enter through a gateway the

Sâk es-Sâgh, or bazaar of the gold and silver smiths. This and the little lanes off it are extremely narrow and dirty, and perhaps, therefore, more truly characteristic. The goods for sale are uninteresting and poor. Passing through part of the *Gharghiya*, where are jewellers, we return to the Muski, or Rue Neuve, by the Rue des Serafs. Cross the street continuing in a straight line until—first big turning on the left—we reach the

Sâk el-Hamzâwî, where the shopkeepers are Christians and Copts. Their wares are chiefly European articles. At the Mosque el-Ashraf, instead of going right into the open street called Chareh el-Akkâdîn, turn to the right down the

Sâk el-Attârîn, where so-called attar of roses is sold, and other perfumes and spices. The Mosque el-Ghûri (p. 54) is at the junction of this bazaar with the

Sâk el-Fahhânûn, the Moorish bazaar, where articles from the Barbary coast are sold. At the end, turn into the open street, here called *Manâkhiliya*, one of the most amusing streets in Cairo—crowded, noisy, and gay—at the same time more truly Oriental than the Muski. Here are many drapery shops. Where the street joins the Sûkkariya at the Mosque of Fâkihânî with a sebîl or fountain, the

Sâk el-Menaggiân turns off to the right. This is the tailors' and cloth-merchants' bazaar. Undressed wool is also sold. Returning to the

Sûkkariya, the bazaar for sugar, dried fruits, etc., and continuing south, we reach the Mosque el-Muayyâd (p. 54) and the Bab ez-Zuwêla (p. 56). Outside the gate to the right are

Shoemakers' Bazaar, where the scarlet and yellow shoes make brilliant patches of colour, and further on the very picturesque

Tent bazaar. Here are made the curtains, coverings, tents, and

smaller articles in coarse muslin appliqué on sail cloth. The effect of some of the conventional designs in bright red, blue, yellow, and green, is very striking.

The *Sâk es-Sudân*, where objects from the Sudân are sold, and the *Bookbinders' Bazaar* are near the Mosque el-Azhar (p. 54).

It is better to take bazaars and mosques together, making two visits of it, and one may divide them into mosques and bazaars north of the Muski, and mosques and bazaars south of the Muski.

NORTH OF THE MUSKI.—Mosque of Hasanên, Khan el-Khalil; carpet, brass, copper, gold, and silver bazaars. Mûristân of Kalâûn. Barkûkiya. Mosque el-Hakim for the Bab en-Nasr.

SOUTH OF THE MUSKI.—Hamzâwî, Sudân goods, bookbinders' bazaar, Mosque el-Azhar, scent and tailors' bazaars, with Mosque el-Ghûri. Sûkkariya. Mosque el-Muayyad and Bab ez-Zuwêla. Shoe and tent bazaars.

THE CITADEL, AND THE SULTAN HASAN MOSQUE.

The drive to the Citadel should be made to include a view of the **Abdîn Square**, Pl. B 2, 3, where is the Khedive's Palace. On starting from the square of the post-office, the electric tram may be taken, which goes *viâ* the wide, straight, and rather uninteresting Sharia Mohammed Ali. Passing on the left the Khedivial Library and Arab Museum, and further on, the Mosque el-Kesûn, which was ruthlessly mutilated when Mohammed Ali ordered the boulevard to be made irrespective of obstacles, we reach the

Mosque of Sultan Hasan, Pl. C 3 (see section on "Mosques"), just below the Citadel Hill. It is one of the first and most imposing mosques in Cairo, but unfortunately is not in a good state of preservation. It was built by Hasan, a grandson of Kalâûn, in the fourteenth century. The design is on a broader and

grander scale than that of most of the Cairene mosques, and the massive gateway, 60 ft. high, has served as a model for other mosques in the Mohammedan world. The stalactitic cornice of the façade projects 6 ft. from the wall. The south minaret is 280 ft. high, being the highest in Cairo.

Entering, we pass through two rooms and a corridor to the main court. This is cruciform, according to the style of the period. The court is lofty, and the four arches of the recesses very grand. In the centre is the large fountain for ablutions, and a smaller one beside it. The eastern recess is as usual the largest, the span of the arch being nearly 70 ft. Here is the *kibla*, or sacred niche, indicating the direction of Mecca, and the *mimbar* or pulpit.

The beautiful door, inlaid with gold and silver and bronze, to the right of the pulpit, leads into the mausoleum of the founder of the mosque. In the centre under the dome is the sarcophagus of the sultan.

The building has at various times done duty as a fortress.

The unfinished mosque opposite the Sultan Hasan is the Rifâiya. It contains the burial-vault of the Khedive Ismail.

Leaving the mosque, we come to (right) the Place Rumêla, whence the Mecca pilgrimage starts. Out of it leads the long Place Mohammed Ali. From the N.-E. side of the Place Rumêla the road winds up to the

Citadel, Pl. D 4.—There is a steeper road (not for carriages) which goes through the Babel-Azâb, by the place where, in 1811, Mohammed Ali treacherously trapped the 460 Mamlûks and massacred them, one only escaping.

The fortress dates back to 1166, when Saladin, according to Arab history, brought stones from the small pyramids at Gîzeh to build it. Though it commands the city, it is

itself commanded by the surrounding Mokattam Hills, and is therefore practically useless in these days of modern artillery.

Passing through two gateways, we come to the terrace with the handsome

Mohammed Ali Mosque, Pl. D C 4.—The dome, and two extremely slender minarets of this mosque, form one of the most striking and picturesque features of Cairo. The country being so flat, with the exception of the Mokattam Hills, it can be seen for a great distance all round. In the court, which is paved with white marble, is a pretty *hanafiya* (fountain) of alabaster. The clock in the tower to the west was presented to Mohammed Ali by Louis Philippe.

The interior of the mosque is a mixture of gorgeousness and tawdriness, but the proportions are rather pleasing. The columns are encased and the walls lined with alabaster up to a certain height, beyond which there is painting in imitation of the precious material. The coloured glass in the windows is unpleasing, but the number of hanging lamps has a pretty effect. In the S.-W. corner is the tomb of Mohammed Ali. On the evening—between 8 and 10—of the 14th day of Ramadân, there is a crowded attendance, at a service in memory of the founder of the reigning dynasty. Travellers should try and visit the mosque then, or on the night of the 27th of Ramadân, when a somewhat similar scene takes place, and all the mosque is illuminated.

Leaving the mosque, walk round the outside to the parapet at the S.-W. corner, whence a very fine view of the city and country is obtained, with the Nile and the Pyramids in the west. The view is particularly charming at sunset.

The Mosque of Sultan Kalâûn was for some time used as a storehouse, but it has been somewhat renovated. Its minarets are partially coated with green tiles, similar

to the green-tiled mosque in Damascus. The interior is worth a visit.

The Palace built by Mohammed Ali is now the quarters of the English officers. Here also is the Central Military Hospital.

The Well of Joseph is to the S.-E. of the Mosque of Kalafin. It takes its name from Saladin, whose name was also Joseph (Yūsuf), who discovered it and caused it to be cleared. It is probably the work of the ancient Egyptians. It is cut out of the limestone to the depth of 290 ft., where it is supposed by some to have a connection with the Nile. A pathway winds round the well, damp in places and steep. But the descent may be made for a short distance. The water is not now used.

Descending from the Citadel, a visit may conveniently be made to the

TOMBS OF THE MAMLŪKS.

Passing through the Place Mohammed Ali, we leave the city by the Bab el-Karāfa, whence a good carriage road leads to the tombs.

The tombs are in a more ruinous state than the tombs of the Khalifs, and are less interesting. But few of them have been identified. The most conspicuous is the large dome of the **Tomb of the Imām esh-Shafih**, who died in A.D. 820, the founder of one of the four great Mohammedan sects. The walls of the interior have a high dado of marble, but the whole effect is inartistic. The Imām's tomb is covered with gold-embroidered brocade.

Near this tomb is the **burial place of the reigning family**. The building consists of two domed chambers and a long corridor.

THE MOSQUES.

Tickets for the mosques, P.T. 2 each, can be obtained at the Post

Office, from tourist agents, or from the hotel porters.

Of the 264 mosques in Cairo, many are unfortunately in a more or less ruinous state. But the Egyptian Government has been instrumental in appointing a commission for the preservation of these monuments of Arabic art.

It is better to avoid the mosques at 12, the hour of prayer; indeed, the caretakers will sometimes hardly admit a Christian at that time.

No Christian may walk in a mosque in his boots. Wide slippers are therefore provided at the entrance for the use of visitors, for the use of which a trifling sum is expected.

The true Moslem should say his prayers five times a day, and this need not be done in a mosque. But he must remove his shoes and turn to the east—i.e. Mecca—and do a certain amount of washing first. It is for the purpose of these ablutions that there is a fountain in every mosque.

There are two distinct plans, according to which the mosques are built. (a) The court surrounded by columns and arcades with a *Liwān* with many columns, of which the *Tūlūn* mosque is the type. (b) The cruciform, of which the Sultan Hasan is the type.

The mosques are called after the names of their founders.

The Mosque of Amru (see "Visit to Old Cairo").

The Mosque of Tūlūn, Pl. C 4, is isolated from all the other places of interest, but it may be taken on the way back from Old Cairo. This is the oldest mosque in Cairo itself, that of Amru in Old Cairo being older. The Kufic inscription tells us that it was founded in A.D. 879. It is built of brick and covered with stucco, and the decorations are in wood and carved stucco. But the chief interest in the mosque is its curious minaret. The Sultan is said to have told his architect that he wished to be able to ride up it on horseback. The

outside staircase, therefore, first takes the form of a mere sloping plane instead of steps.

The Mosque of el-Azhar, Pl. D 2, was originally built by *Gohar*, the founder of Cairo, about A.D. 973, but since it was turned into a university in 988 it has been so added to and altered by different sultans that none of the old building remains. The mosque is so surrounded by houses that little but its six minarets can be seen. The interior presents a sight different from any of the other mosques. Entering by the "Barber's Gate," between a small mosque and the steward's office, we come into the large open court, which has several small cisterns instead of one central *hanafiya*. Opposite the entrance is the *Liwân* with its 140 marble columns. In the centre is a kind of pulpit, from which certain portions of the Korân are recited, and behind it in the east wall is the *kibla*, or sacred niche. The *Liwân* covers an area of 3600 sq. yds. The arches of the colonnades are of the pointed horse-shoe type. But here, instead of the usual emptiness and silence of the mosques, is a crowd of young men and the noise of voices in unison. Out of the glaring sun of this court, under the roof of the *Liwân*, are many groups of boys and men clustered round various teachers. They are mostly seated in circles. Some are repeating the Korân, some are taking notes, and some are only listening. The chief of all these teachers, the President of the University, called the *Shêkh el-Azhar*, is elected by the other principal teachers, who brook no outside interference in this matter. The teaching is not education in the modern sense, consisting as it does merely of learning by heart various old treatises on religion, jurisprudence, logic, rhetoric, poetry, &c. The student stays from three to five years, and when he has qualified in every subject he receives a diploma. The *Shêkh el-*

Azhar receives a salary of P.T. 10,000, but the other teachers receive nothing, nor do the students pay fees, the mosque being considerably endowed. The number of students, which rose to nearly ten thousand fifteen years ago, has much decreased since the British occupation. The *Liwâns* north and south of the court are divided into apartments for the students from the various parts of the Mohammedan world who come to learn here. The mosque possesses a fine collection of Korans, which may be seen.

The Mosque el-Ghûri, Pl. C D 2, is in the Chareh Akkâdin, at the junction of the scent and Moorish bazaars (p. 51). Opposite is a *medrêsa*, or school, and a most effective *sebil* or fountain. This is one of the most picturesque places in Cairo. The thronged street full of colour, having the domes and minarets of the handsome mosque on the west and the decorated *sebil* on the east, makes a striking picture. The mosque dates back to 1513. The interior is interesting from its inlaid floor, the *kibla*, the roof, the windows, and the *Kufic* inscriptions. It has been well restored.

The Mosque el-Muayyâd, Pl. C 2, 3, at the end of the *Sukkariya*, and beside the *Bab ez-Zuwlâ* (p. 56), is sometimes called the *Gâmi el-Ahmar*, from its red colour outside. It was founded about 1412, but is being restored, so that only the original *Liwân* remains. This is one of the most richly decorated in Cairo. We enter by a flight of steps from the *Sukkariya*, and pass through a beautiful marble archway with a fine bronze door which came from the Sultan Hasan mosque. To the right is the tomb of Muayyâd the founder. The lofty *Liwân* has been most tastefully redecorated, and the pulpit in red wood, inlaid with ivory and silver, is worthy of notice. The windows are old, the stucco work and coloured glass being wonderfully preserved.

The Mosque of el-Hasanén, Pl.

D 2—at the east end of the *Khān el-Khalīl* (p. 50)—or Mosque of Husēn, a grandson of the Prophēt, whose head was supposed to be buried here. It is dedicated to Husēn and Hasan, grandsons of the Prophēt. The building, entirely modernised, is not very interesting. No Christians are allowed into the chamber behind the green curtain, where is the head of Husēn. An annual festival is held here.

The Mosque and Mûristān of Kalaûn, Pl. D 2, near the west end of the *Khān el-Khalīl* in the *Chareh el-Khordagiya*. This is a group of buildings. The *Mûristān* or hospital and madhouse, built by Kalaûn (1287), has almost entirely disappeared, there being coppersmiths' and tinkers' shops on its site. There is much in the architecture of this group that reminds one of the Romanesque or Norman style. Entering by the imposing black and white marble arch, we come, through a similar arch on the left, to the mosque. It is in a sad state of disrepair, incrustations of salt spoiling the fine inlaying of marble, tortoiseshell, mother-of-pearl, and other precious materials.

Returning to the passage, we find on the right the **Tomb of Kalaûn**. The antechamber, formerly a library, is divided from the mausoleum by a screen. This mausoleum, fortunately better preserved than many of the Cairo mosques, is unique in structure. In the centre is the tomb, surrounded by a wooden screen. Round it are eight columns supporting a kind of octagonal canopy on pointed arches. Some of these columns are said to possess miraculous virtues. Sick people come and rub a line on them, and, licking up the juice that runs down, believe they will be cured. Idiots also are cured with a knock on the head from a stick which hangs on the railing of the tomb.

The Mosque Mohammed en-Nasîr is next to the Mûristān. The Arabic inscription over the portal tells us that the mosque was

built in 1303 by Kalaûn, the father of Mohammed en-Nasîr. The fine doorway, with its marble pillars, is said to have been brought from Acre after its fall. Entering, we find the tomb to the right and the mosque to the left.

The Mosque of Sultan Barkûk, or the *Barkûkiya*, is a few steps north of the Mûristān. Here are buried the wife and daughter of the Sultan Barkûk. But the mosque presents little of interest to the ordinary traveller.

The Mosque of el-Hâkim, Pl. D 2. —Leaving the Barkûkiya, and continuing north in a straight line, we reach this mosque. It is the oldest mosque in Cairo proper preserving its original plan, which is like that of the Tûlûn mosque. Some of the pillars and arches with the bands of Kufic inscription remain. At the north and south ends of the west side are two picturesque towers called *mabkharas*, one of which was fortified by the French (see Gates). The fine collection of Arab antiquities now in the Chareh Mohammed Ali was until recently housed in this mosque.

The Mosque of Ak-Sûnkur, Pl. D 3, usually called the Mosque of Ibrâhîm Agha, or the "**Blue-tiled mosque**," is in the Derb el-Wesîr, which is a continuation of the Derb el-Ahmar, a street which turns sharp to the left as one comes through the Bab ez-Zuwêla from the north.

The charm of this little mosque is the east wall, which is entirely covered with beautiful blue and green porcelain tiles. Among the designs the favourite cypress tree is conspicuous. The effect of this blue wall, as it were, seen from the other side of the court, with its trees and palms, is exceedingly pretty. The mosque was built in 1328, and enlarged and repaired in 1617.

The Mosque of el-Burdênî, Pl. C 3, which is somewhat difficult to find, is one of the most perfect and richly decorated in Cairo. It is to the east of the Chareh Mohammed Ali, and some distance

south of the Bab ez-Zuwêla. It is very small, was built in 1630, and restored in 1885. The mosaics in beautiful marbles, lapis-lazuli, malachite, mother-of-pearl, and tortoise-shell, give a very rich effect.

Plan for seeing the Principal Mosques in one Afternoon.

The following plan does not include the citadel mosques and those near to it.

Drivestraight to the Bab ez-Zuwêla (see below) and visit the *Mosque el-Muayyad* (p. 54), which is just inside. Go up the Sukkariya and the Chareh el-Akkadin to the *Mosque el-Ghuri* (p. 54). Continue the same street, then turn off to the right along the Chareh es-Sanâdikiya to the *Mosque el-Azhar* (p. 54). On leaving this turn to the right, up the Chareh el-Halwagi, which leads into the Rue Neuve. Cross this street and continue, until, passing the end of the Khan el-Khalil, the *Mosque el-Hasanên* (p. 54) is passed on the right. Come back and go through the Khan el-Khalil to the Khordagiya, where, a little to the right, on the opposite side of the street, is the *Mâristân of Kalâûn* (p. 55), and the *Barkâkiya*. In the same street, but a good deal farther north, is the *Mosque el-Hakim*.

This tour takes one almost in a straight line from the Bab ez-Zuwêla to the Bab el-Futûh, which distance could be easily done by a good walker. If the last mosque were omitted, the walk would be much shorter.

THE GATES.

The three gates worth visiting are the Bab en-Nasr, the Bab el-Futûh, and the Bab ez-Zuwêla.

The Bab (gate) en-Nasr, Pl. D 2, or "Gate of Victory," is at the end of the Chareh el-Gamâliya, at the north-east of the Mosque el-Hakim. (Caretaker with key.) In one of the tortuous streets on the way there, notice a house with *mushrabiya*, one of the few now left in Cairo.

This gate, and the **Bab el-Futûh** or "Gate of Conquests," on the other side of the mosque, date back to the Fatimide period of the eleventh century. They are the most important of the sixty gates that Cairo possessed in those days. They each consist of two massive towers, with outer and inner gates, and chambers between.

Outside the Bab en-Nasr is the following inscription in Kufic characters:—"In the name of God, the Compassionate, the Merciful: the One, and without equal. There is no Deity but God. Mohammed is the Apostle of God. Ali is the Vicar of God." The inscription on the frieze states that the walls and gates were built in 1087. Inside the gate a later inscription says that a tax was levied on every camel entering the gate. The west tower may be ascended, and from it one can walk by the wall to the next gate. This portion was fortified by the French in 1799. One walks to the Bab el-Futûh on the top of the wall, protected by battlements, and returns by a passage below this, in the wall. The Bab el-Futûh has no Kufic inscription, and is rather different in plan. The *makhbara* of the mosque of El-Hakim is close beside it. This was fortified by the French; and one can ascend and descend for short distances a staircase between the fort wall and the actual wall of the *makhbara*, and examine the inscriptions on the latter.

Outside these gates are large Moslem cemeteries. Burckhardt—called by the Arabs Shêkh Ibrâhim—is buried here. This famous traveller and Oriental student died in 1817, but it was not until 1870 that the present handsome tomb was put up to mark the spot.

The Bab ez-Zuwêla, Pl. C 3, is beside the Mosque el-Muayyad, at the end of Sukkariya. It is now near the middle of the town, and the walls near it have disappeared. A tradition that the saint, Kutb el-Mutawelli, lived behind the western

gate, and that a gleam of light is sometimes seen there, has caused the gate to be called the Bab el-Mutawelli. It belongs to the same period and is on the same plan as the Bab el-Futûh. On the inner east gate hang many votive offerings from sick people. Outside the gate was a place of execution.

THE EGYPTIAN MUSEUM.

At KASR EN-NIL, near the bridge and barracks, Pl. A 2. *Open during the winter season every day except Friday from 9 a.m. to 4.30 p.m. Entrance P.T. 5. Visitors may draw or photograph any of the exhibits without special permission, so long as no easel or stand is set up. There is a Salle d'Etude for those who wish to make a closer study of the monuments, for the use of which apply to the director or attendants. There are both English (P.T. 18) and French (P.T. 16) catalogues.*

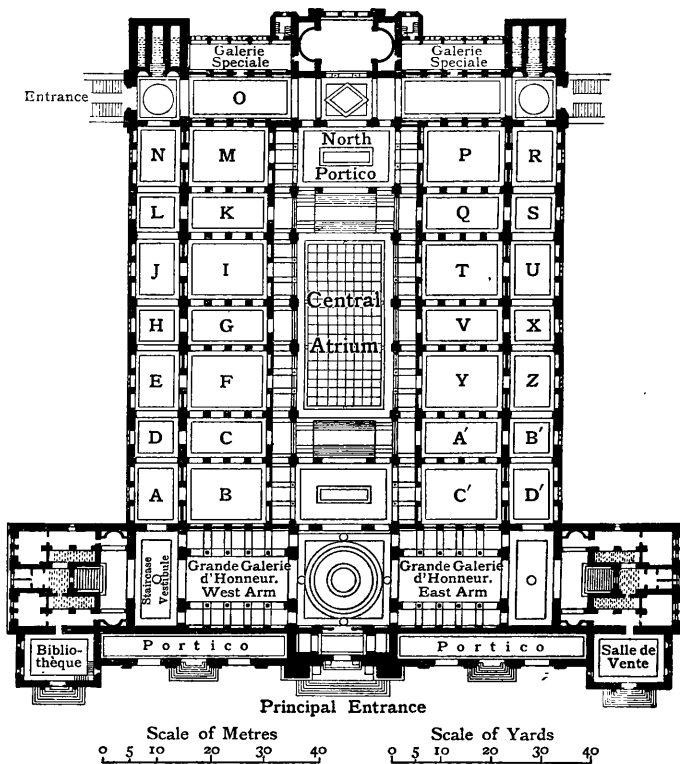
The collection was commenced by Mariette, the great French Egyptologist, whose excavations brought to light so many of the treasures of ancient Egypt. In spite of many difficulties, the Museum was well managed under M. Maspero, the successor of Mariette in this direction, and many valuable objects added. But there was no room to exhibit them, and much of extreme value and interest had to be merely stored away in sheds. It was not till some time after M. Maspero had left to take up professional duties in Paris that the pressure of public opinion, and the scandal of the imminent danger from Nile flood and from fire, in which the unique collection stood, caused the Khedive's advisers to bestir themselves in the matter. The Government could not afford to build, and though the Gizeh Palace seemed a very unsuitable place for a museum, at least it was large, and there would be room to exhibit the objects. And so, under the superintendence of M. Grébaut, the director, and Brugsch Bey, the collection was successfully removed in less than a year. M. Grébaut, owing to ill-health, was unable to complete the good work he had begun, and it was left to M. de Morgan, who succeeded him in 1892, to arrange the vast collection. He opened about fifty new rooms, making in all nearly ninety rooms with exhibits. He

has also done excellent work in excavating throughout Egypt. In 1897 he was succeeded by M. Victor Loret, and in 1899 M. Maspero was induced to succeed M. Loret, and return to the post he had so ably filled when the museum was young.

The arduous task of removing the vast collection of Egyptian antiquities from their old quarters at Gizeh to the new building in Cairo was completed in the autumn of 1902, under the untiring supervision of Professor Maspero, Director-General of the Antiquities Department, within the marvellously short space of five months.

The bringing of the museum into Cairo itself is a great boon to visitors and tourists, who are thus saved both a three-mile drive and having to time their visits according to the opening and closing of the bridge. It was also an absolutely necessary precaution for the safety of the priceless collection, the palace at Gizeh not being fire-proof. It was in 1892 that the Government became alive to the possibility of a disaster, and decided to build a new home for the antiquities. But the plan fell through for a time, and it was not until 1894 that the present site was fixed upon, and a prize offered for the best design for a suitable building. A place was selected, a tender accepted, and the Khedive laid the foundation-stone on 1st April 1897. It was not, however, until the responsibility for the completion of the building was handed over to the Director-General of the Tanzim, in 1898, that any real progress was made in the matter.

The museum, which has cost £E189,220, was opened by the Khedive on 15th November 1902. There is nothing striking or remarkable about the building either outside or in; indeed, the magnificent collection seems worthy of better housing. The buildings cover an area of 15,000 sq. metres, and the interior floor-space amounts to 15,050 sq. metres, whereas at Gizeh only 9700 sq. metres were available as show-space. The ground floor is



Ground Floor.

capable of supporting weights up to 6 metric tons per sq. metre, and there is a crane capable of lifting 1000 kilogrammes up to the first floor.

The present arrangement of the objects is temporary, and, though not satisfactory, is carried out on the same lines as at Gizeh, to avoid confusion in transport. But later, M. Maspero hopes to create out of this "dépôt of antiquities" a veritable Egyptian Museum. Hence the catalogue is provisory. But its notes and explanations are invaluable to those who know nothing of Egyptology. The system of transliteration of hieroglyphic names employed in the Catalogue differs from that most commonly in use. The more familiar form has therefore in many cases been added in brackets.

Visitors who can only afford time for one visit to the museum should devote that time to the Grande Galerie d'Honneur, rooms A, B, H, I, M, on the ground floor; and Grande Galerie d'Honneur, rooms A, C, D, H, P, Q, S, D', and Galerie des Bijoux, on the first floor.

GROUND FLOOR.

On entering, on right and left, 1, 2. Red granite sphinxes from Karnak, restored. Thutmôsis III (Thothmes). Advancing to the four-pillared *Portico*—against the two south pillars, two red granitestatues, the first of **Ramses II**, found at Eshmunên, sculptured from an architrave of an earlier temple; the second, of an Amenhetep of 18th Dynasty, for whom a religious cult sprang up in Ptolemaic times. Against the N.E. pillar, red granite statue, **Usirtasen III** (Usertsen), from Abydos. Under the portico, two wooden **funerary barks**, constructed in a manner mentioned by Herodotus. 111. A complete funerary chamber, brought from Sakkarah, 5th Dynasty.

Grande Galerie d'Honneur. West Arm, South Colonnade. 15. Alabaster sarcophagus, Dahshur, 12th

Dynasty. 16. Fine limestone stele, 5th Dynasty. 17. Red granite sarcophagus, possibly of a son of Khephren (Khafra), sculptured to represent a house. Like the fourth sarcophagus here, it was found at Gizeh in 1902. 4th Dynasty. 18. Limestone stele of **Ptahhotpu** (Ptah-hetep), perhaps the compiler of the "Precepts" of the celebrated Prisse papyrus, "the oldest book in the world." 19. White limestone sarcophagus, interior profusely decorated, 12th Dynasty. The large wooden sarcophagus at the end is that of Amenemhat, a prince of Hermopolis in the 12th Dynasty. 24. 6th Dynasty stele from Sakkâra.

North Colonnade. 27. Fine red granite sarcophagus of 4th Dynasty. 29, 31. Two red granite sarcophagi of 4th Dynasty—29 of a priest of Isis and Apis, 31 of prince Kamasakhim. 34. Black granite stele of prince, with "false door" such as is found in nearly all tombs—the impassable door between this life and the next. Against the pillars near the west stair, 6th Dynasty *bas-reliefs* from tomb of Sabu at Sakkâra—Sabu receiving offerings.

Staircase Vestibule, S.W. 37. Red granite sarcophagus of queen **Nitocris** from Dêr el Medina, 26th Dynasty.

Rooms A to F contain monuments of the old **Memphite empire**, the finest period of sculpture.

Room A. 54. Limestone. Fragment of a contract made with certain priests for the maintenance of funerary services in the chapel of deceased, 4th Dynasty. 55. Headless diorite statue of **Khephren** (Khafra). After a second statue like 55 comes a large block from a tomb now destroyed. 58. Agricultural scenes, carpenters, jewellers, sculptors, etc., 5th Dynasty. 60-64 are all 3rd Dynasty monuments from Sakkâra.

Room B. Two pillars with palm capitals from a temple of Unas, 5th Dynasty. *Centre*—73. Fine diorite statue of **Khephren** (Khafra), 4th Dynasty. *N.W. Angle*—74. The

famous **Shêkh el-Beled**, a wooden (restored) statue of a man found at Sakkâra. The eyes of white quartz, centres of crystal, with a polished splinter of ebony for pupil, bronze eyelids. The name by which the statue is now known was given to it because of the likeness to the then Shêkh el-Beled, or mayor, of the village near which it was found. 4th Dynasty. *N.E. Angle*—75.

Alabaster, Khephren. 76. Menkaura (Mycerinus). 77. Red granite User-en-ra. *S.E. Angle*—78. Limestone statue of **Seated Scribe**, another treasure of the collection. The eyes are similar to those of the Shêkh el-Beled, the ebony pupil making them most life-like. It is an unmistakable portrait, and scarcely inferior to the well-known Seated Scribe of the Louvre. 80. Alabaster statue, probably **Khufu** (Kheops). *S.W. Angle*—81. Limestone **seated statue** found at Sakkâra, near 78, and a portrait of the same person, this time with a wig. The charming expression of the face makes it as fine a work as its companion. *Southern portion of room*.—At the *E. door*. 82. Important **historical stele**, a 21st or 26th Dynasty copy of one of the time of Kheops, in which are mentioned the works carried out under him on the Gizeh plateau. The *bas-reliefs* on the *south wall* are from tombs at Sakkâra. *Northern portion of room*—

100. Alabaster table of offerings. 103. Relief showing a cynocephalus ape turning to bite a man's leg, while his leader laughs sarcastically. 104. Part of fine statue of a woman found with the *Shêkh el-Beled*. 106 and 108. Green basalt statues of Khephren (Khafra). 106. Headless with cartouches on both sides of throne. 108. Restored in parts.

Room C may be passed through by the tourist who has a limited time for his visit. It contains a collection of funerary statues and stelæ, the statues representing the *double* of the deceased, for whose use the chapel of the tomb was built. The inscriptions show little variety ex-

cept as regards the names. Two objects may be noticed—in the *N.W. angle*, a portion of a large limestone statue of the god Min or Amsu from Coptos, dating probably from the 1st or 2nd Dynasties, and hence one of the most ancient exhibits. 128. One of the earliest specimens known of a lotiform column. From the mastaba of Ptahshepses at Abusir.

Room D may likewise be rapidly surveyed. In the *window recess*, portion of a stele from Sakkâra with very fine hieroglyphs. The granite blocks on either side of the window are among the oldest objects in the museum. Originally they were sculptured under KhaSekhemui of the 3rd Dynasty, but the reliefs had been carefully mutilated at a later time, when the blocks were reused. *E. wall*, north of the door—The remains of reliefs from a very fine 4th Dynasty mastaba at Dahshûr, of which there are other portions in the window of Room E.

Room E contains another series of the same objects, mostly of the 5th and 6th Dynasties. 154. Fine 4th Dynasty wooden statue. 155. One of the most precious historical documents in the museum. The inscription contains the story of **Una**, a high official of the 6th Dynasty, who served under Teta, Pepi I, and Merenra.

Room F. Against S. pillar of E. door—Fine red granite lotus-bud pillar, 5th Dynasty. 163. Limestone statues of Prince **Ra-hetep** and his wife, Princess **Nefert**, which rank with the Shêkh el-Beled among the museum's treasures. The group comes from a mastaba near the pyramid of Medûm. The manner in which the wig of the princess is placed over the real hair, and held in position by the pretty fillet, is a unique example. Fine 5th and 6th Dynasty statues in the four angles of the room. 164 and 165. Two statues of Ra-nefer, a priest of Ptah. 166. Statue of Thi, from his tomb at Sakkâra. In the last corner, a

unique and very fine example of art about 3500 B.C., a restored statue in copper or bronze of **Pepi I.** The bust, arms, and legs consist of hammered plates of the metal, joined without the appearance of solder; the face, hands, and feet, cast. The middle part of the body probably consisted of an apron-like garment of gold or electrum, the headdress probably incrustated with lapis-lazuli or blue glass. The small statue beside it was found inside the larger one. It likewise represents **Pepi I.** From *Hieraconpolis*, opposite El Kab. On the walls, several fragments from tombs representing scenes in the life of the deceased, his pastimes and business, and receipt of offerings, all of which was necessary for the *Ka* or "double" of the dead man, in order that it might live its full life again in regarding these pictures, and feast upon the viands depicted. Thus on 169 we see servants making bread, catching a bull, milking cows, preparing birds and fish for cooking. Two dogs should be noticed. 170 shows a game on the water, one sailor having fallen in.

Rooms G to L contain monuments of the first **Theban Empire.**

Room G. Centre—A mutilated sphinx, important historically as being probably **Hyksos** work, El Kab. The objects here are mostly of the transition period before the 12th Dynasty.

Room H. Centre—194. Wooden statue of a 13th Dynasty king, **Horus.** Unique example of a statue having the sign of the *Ka* on the top of the head. Discovered in the wooden *naos* beside it. 196. Red granite statue of **Sovkumsauf** (*Sebek-em-saf*), with figure of his son between the legs. Best example of 13th Dynasty work. 197. Alabaster table of offerings of princess **Nofriutah** (*Neferu Ptah*). 197. *S.E. Pillar*—199. Limestone statue of **Amenemhat III.**, the 12th Dynasty king-builder of the Labyrinth, and author of great irrigation works. 202. Interesting sandstone statue, prob-

ably **Mentuhetep I.**, 11th Dynasty, in garb of **Osiris.** Found in a tomb at Thebes, wrapped up in sheets of fine linen, lying on its side as if simulating a mummy.

Room I. Centre—206. The tomb chamber of **Harhotep**, brought from Thebes, reconstructed and restored, having been rifled and mutilated in the 19th Dynasty. The decoration, unlike that of the 6th Dynasty tombs, is entirely on the flat. The subjects are different also, and are accompanied by long inscriptions. *End wall*—Lists of wines, beers, etc., and eatables. *R. wall*—Stuffs, ornaments, arms. *L. wall*—Pots containing perfumes, etc. The sarcophagus is an epitome of the chamber; the texts inside are from the Book of the Dead, etc. The statues outside the tomb are of **Usertsen I.**, 12th Dynasty, from Lisht. Six others of the same king, as **Osiris**, are arranged by the pillars. The rectangular stone boxes from **Dahshûr** were for Canopic jars. Of the stelæ in this room, notice *S. side*, 219 of **Khuu**, and 220 of **Antufi** (*Antef-aa*), 10th Dynasty. *N. side*—223. King **Mentuhetep.**

Room J. 245. Sandstone seated statue of an old functionary. 252. From 12th Dynasty tomb at Aswân. 249. From Bubastis.

Room K. Stelæ; and **Room L.** Monuments, chiefly of the **Hyksos**, or "shepherd" kings. 270. From Tanis; notice the difference in style and cast of countenance from earlier monuments.

Room M. Statues and stelæ of 18th and 19th Dynasties. *S. Pillar of door in W. Wall*—291. Fine head, probably **Harmhabi** (*Hor-em-heb*). 293. Stele of **Amenhetep III.** 300. Stele, with a poem celebrating the victories of **Thothmes III.** 338. **Chapel of the Cow**, symbol of the goddess **Hathor**, from **Dêr el Bâhri**. 339. **Cow**, finely sculptured; found in chapel. *N.E. Angle*—312. Very fine head of a queen, probably of **Amenhetep III.** *N.E. Pillar*—315. Fine restored statue of **Thothmes III.** 316. **Harmhabi** (*Hor-*

em-heb) as the god **Khonsu**, recently discovered at Karnak. The sculptor has given an exquisite expression of refined sadness to the face. *W. Wall*—Work of time of **Khu-en-aten**, the so-called "heretic" king.

324. Stele showing **Khu-en-aten** adoring the solar disk. 329. Statue of **Sen-mut**, the favourite and architect of queen **Hatshepsu**.

Room N. Several statues of the lioness-headed goddess **Sekhet**, with cartouches of **Amenhetep III** and **Ramses II**.

Gallery O. Stelæ from **Abydos** and **Thebes**.

North Portico, at top of stair leading to central atrium, between the two pillars, 390, 391. Two very fine statues of **Ptah**, the god of Memphis, the most remarkable divine statues found in Egypt, 19th Dynasty. Against the *N. Pillars*—*W.*, **Seti II**, and a princess—from **Karnak**. *E.*, **Ramses III**. 394. Black granite group of **Ramses II** between **Isis** and **Hathor**. To the *E.*, *between 1st Column and Pillar*—398. Large granite stele, called the **Israel Stele**, discovered by Mr. Petrie at **Thebes**. On one face, inscription of **Amenhetep III**; on the other, one by **Menepthah**, recounting his campaign in Syria and enumerating the conquered tribes. One of these has been translated **Israel**; and if this is correct, it is a unique example. The sentence is, "Israel is wasted, and his seed brought to nothing."

Central Atrium. Arrangement unfinished; intended for the largest and heaviest monuments. *R. and L. of Staircase*—512, 513. Red granite colossal statues of 12th Dynasty, re-used by **Ramses II**. 514, 515, 516 likewise belong to both periods.

Room P. 18th and 19th Dynasty objects, including several cynocephali, the dog-headed ape sacred to **Thoth**.

Room Q. 19th and 20th Dynasty exhibits, chiefly from **Abydos** and **Sakkâra**.

Rooms R and S. Inferior monuments of the **Ramesides**.

Room T. Several examples of the **naos**, or shrine, in which was kept the emblem of the god in the temples.

Room U. Monuments of the **Bubastite**, 22nd Dynasty, **Saïte**, and 26th Dynasty.

Room V. **Saïte** and **Ptolemaic** monuments.

Room X. Ethiopian dynasty monuments. *Centre*—685. Alabaster statue of Queen **Amenartas**. *N. W. Pillar*—689. Head of **Taharku** (**Tirhaka**). *Near the Window*—690. Stele of **Piankhi**, 750 B.C.

Room Y. Græco-Roman monuments. *Centre*—710. A Roman lady. To *L.* and *R.*, two black granite statues, evidently by an Egyptian sculptor, in the Roman style. *N. Side*—725. Stele, with the celebrated **Decree of Canopus**, a celebration by the priests of the birthday of **Ptolemy Euergetes I**. The inscription is trilingual, being written in hieroglyphs, demotic, and Greek, in this being similar to the **Rosetta stone** in the **British Museum**. Another stele like this will be found at 728, and there is also one in the **Louvre**. *Near W. Door*—730. Trilingual stele discovered at **Philæ**. Inscription in hieroglyphs, Latin, and Greek. *S. Side*—738. Fine fragment. Head of a god.

Room Z. **Saïte** and Græco-Roman monuments.

Rooms A' and B' may be passed through.

Rooms C' and D' contain monuments of Christian Egypt, that is, **Coptic art**.

Grande Galerie d'Honneur. *East Arm*—Sarcophagi of **Saïte** and **Ptolemaic** dynasties. Those in the shape of a mummy were originally found inside rectangular sarcophagi, either of stone or wood. *N. Colonnade, W. end*—Fine mummiform coffin, grey basalt, found at **Sakkâra** in 1902. The inscriptions on these magnificent monuments consist chiefly of chapters from the **Book of the Dead**.

FIRST FLOOR.

Approach by *East Staircase* to *Grande Galerie d'Honneur*.

Mummies and coffins of Priests of Amen, found in 1891 by M. Grébaut near Dêr el-Bahri. 21st Dynasty. The power of these priests had been gradually rising, until they became virtual kings at Thebes. The decoration of the coffins is similar to that of others of the same period, consisting usually of figures of the protectors of the dead,—*Anubis*, *Horus*,—the scene of the judgment of the soul, and its introduction into the realms of *Osiris* or *Ra*. 1146. Sarcophagus of Ankhufnimaut, son of Manakhpirri (Menkheper-ra). 1151. Coffin of Nesestapenhertahat. On the sides, scenes of weeping women. 1135. A fine example. 1153. Coffin of Ankhufnikhonsu, "chief of the metallurgists of the house of Amen." 1156. Cartonnage from the coffin of the lady Maritamou, a singer in the temple. 1160. Pet-amen. 1166. Tanofir, an important personage.


Southern Hall, collection of objects not yet put in their right classes. *Glass Case A*—Small objects found with the priests' coffins. 1132. Unique example of mittens. 1133. Ebony stick. *Glass Cases along N*.—Specimens of ancient flora. *E. end of room*—Several new discoveries. *Glass Case G*—Body of a triumphal **chariot** found in 1903 in the tomb of Thothmes IV. Surface prepared of linen and stucco engraved, originally covered with gold. Very fine work. *Glass Case H*—747. A beautiful **vase** given by Amenhetep III to his queen Tii, blue *Tuna* ware. 1385. Lotus-flower cup. *Case I*—Objects chiefly from Egypt Exploration Fund diggings. *S. part*—Fine 2nd Dynasty schist **palette**, showing the king lifting his mace against an Asiatic prisoner. 1383. Ivory statuette of Bes; the handle of a mirror. *Case J*—1388. Gilded wooden pectorals, and the chain of beads by which they were attached to the mummy. 1389.



Charming perfume spoon. 1407, Bronze cup decorated with birds and flowers. Saïte period.


Room A. At the door, Case A—Collection of metal mirrors. *Case B*—12th Dynasty painted wood statuettes. Blue glazed earthenware cat. This room contains objects of the toilette, linen and clothing, musical instruments, toys and dolls, vases in stone and pottery.


Room B. At the door, Case A—Alabaster, granite, and other hard stone vases. *Case B*—Terra-cotta vases, several in the form of animals. The room contains terra-cotta (simple and glazed), stone, copper, and bronze vases.


Room C. Case A—Foundation deposits from Dêr-el-Bahri. *Cases B and C*—Statuettes of various epochs. *D*—689. Fine royal head, 19th Dynasty. 692. Grey stone engraved royal *ka* name, 20th Dynasty. 698. Fine limestone statue, probably **Ahmes**, 18th Dynasty. *F, G (octagonal) and H* contain a series of amulets, found with mummies of Saïte, Ptolemaic, and Greek periods. They are of various stones, glass, or glazed ware.

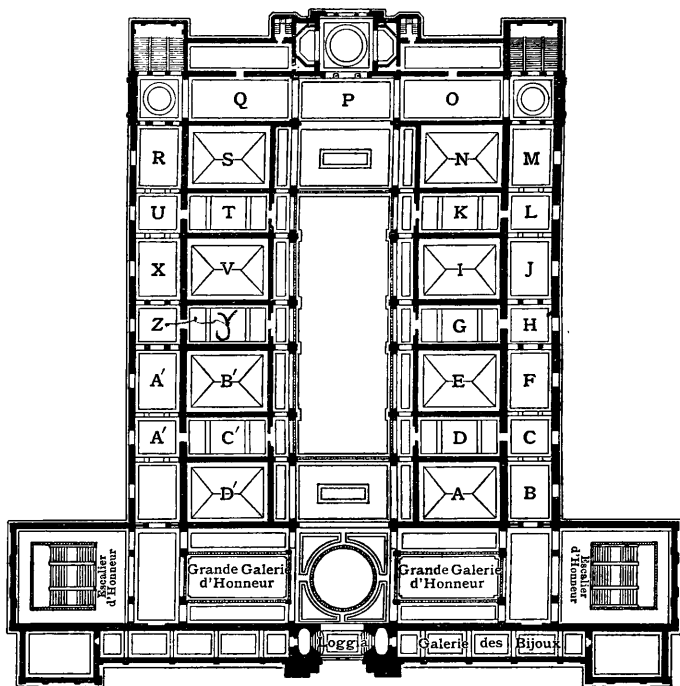
The principal forms are the *ankh* , symbolising that life which belongs both to man and the gods.

Dad , emblem of everlasting stability; also of Osiris, with whom the deceased was identified. *Thet* , the buckle of Isis, under whose protection it placed the deceased.

Hez , the white crown of Upper


Egypt. *Tesher* , the red crown

of Lower Egypt. *Ab* , the heart which replaced in the mummy the





Scale of Metres Scale of Yards
 0 5 10 20 30 40 0 5 10 20 30 40


First Floor.

actual heart. *Usekh* , the

collar placed on the neck of the mummy to give him power to free himself from his bandages. *User*

, the royal sceptre. *Uaz* , a

lotus column, symbolising the gift

of eternal youth. *Uzat* , the

symbolic eye, often duplicated, representing the sun and moon giving the deceased their protection. Instructions regarding the efficacy of and disposition on the mummy of all the amulets is given in the Book of the Dead.

Room D. At the door, "*Ushabti*" figures, or "answerers," buried with the deceased in order to answer for him when he was called upon to work in the Elysian fields. The room contains chiefly funerary furniture. *Case A*—12th Dynasty funerary barks. *Cases G and I*—Blue glazed *Ushabti*. *Centre of room, S.*—Unique example of Middle Empire sailing-boat.

Room E. Funerary statuettes, and **Canopic jars**, the vases—four to each mummy—in which were placed the embalmed viscera.

Room F. Funerary objects.

Room G. Manuscripts on **papyrus** and cloth. The famous writing material of Egypt was prepared from the *cyperus papyrus*. The outer rind was removed, and the stem then cut into thin layers. Several widths of this were laid side by side, other layers placed across these, with a thin solution of some unknown adhesive substance between, and the whole pressed and dried, forming finally a very fair writing surface.

Room H. Papyri, scribes' and artists' materials. *Case C*—Moulds for making amulets. *Cases D-H*—*Ostraca*, i.e. little wooden boards, fragments of pottery, etc., inscribed with notes, inventories, texts, etc.

Room I. Papyri, sketches, and models.

Room J. Furniture and domestic utensils.

Room K. Weights and measures, and certain objects of civil architecture. *Case B*—A collection of beads.

Room L. *W. side*—463, 464. Fragments of inlaid limestone from Tell-Yahûdiya, 20th Dynasty. A unique monument.

Room M. Coptic monuments.

Room N. Terra-cottas and portraits of Græco-Roman period.

Gallery O. Monuments of Græco-Roman times and of Alexandrian art.

Northern Hall. Statues of gods in stone, bronze, glazed, and other ware. *Centre, Case A*—Magnificent vase of black granite, heart-shape; dedicated to Thoth by Apries, 26th Dynasty. Blue "enamel" rings, 18th Dynasty. *Case B*—Objects remarkable for beauty of material or fineness of workmanship. *Case D*—1048. Hapi the Nile god. 1051. Bronze and gold, Imhetep. 1052. Goddess Hathor. 1054. Amen-Ra. 1056. Isis. 1059. Bronze and gold, Anubis. 1060. Bronze and gold, Osiris, god of the departed. 1062. Horus, son of Osiris and Isis. 1067. Silver, vulture sacred to Mut. *Case E*—Figures of god Ptah and goddess Sekhet. *Case F*—Ibis-headed Thoth, jackal-headed Anubis. *Case K*—Figure of Isis, 1117, in lapis-lazuli, with gold crown. *Case L*—Figures of Sekhet and Bast. *Case M*—Figures of Shu. *Case N*—Figures of Bes. *Case O*—Osiris as a mummy. *Case Q*—Horus.

Room P. The **JEWEL ROOM**. The series of objects in this room illustrate the art of the goldsmith and jeweller during a period of 5000 years, i.e. from the 1st Dynasty to the Byzantine period. The visitor will be struck by the perfection reached in this delicate art in the earliest times. The larger number of exhibits were found on mummies—many made specially for the mummy, others worn during life

and buried with the deceased, the latter class being the more substantial. The chief stones used are lapis-lazuli, carnelian, jasper, garnet, felspar; the objects are collars, pectorals, chains, crowns, rings, amulets. *W. case* (centre of room)—Objects from Dahshûr, at D two beautiful crowns of Queen Khnumuit of gold, lapis-lazuli, carnelian, red jasper, and green felspar. *E. case* (centre of room)—Objects from Dahshûr vases in obsidian mounted in gold, kohl pots in red jasper and lapis-lazuli; at D two fine pectorals. *Case IV.* at B.—Four 1st Dynasty bracelets; at G, begin the jewels of Queen Ahhotpu, 18th Dynasty. Note specially at I. 945. Gold chain with finest known scarab. 962. 943, 944, 955. *Case V.*—922. Silver vases, probably Saitic period.

Vestibule—Small objects found with the mummies.

Rooms Q to T contain the **ROYAL MUMMIES**.

Room Q. Along the south wall, 18th and 19th Dynasty mummies. Along the north wall, 21st Dynasty. *Case A*, fine enamelled wood coffin almost covered with gold-leaf, and incrusting with stones and enamel. Queen Notmit. *Case B*, coffin and mummy of Ramses IV. *Case E*, coffin with mummies of Queen Makara and her newly-born infant. *Case U*, coffin and mummy of Thothmes IV.

South Sidz.—The principal Pharaohs found in 1881 at Dêr-el-Bahri, and in 1898 in the tomb of Amenhetep II. 1174, Saknuuriya Tiuaen (Sekenetra), one of the last kings of the 17th dynasty. *Case B.* **Aahmes I.** *Case C.* Amenôthes I. (Amen-hetep), 18th Dynasty. *Case M.* Mer-en-ptah Se-ptah. *Case L.* **Menephtah**, or Mer-en-ptah, son and successor of Ramses II; according to tradition, the **Pharaoh of the Exodus**, supposed to have been drowned in the Red Sea. *Case J.* **Ramses II.** *Case N.* **Amenôthes III.** *Case K.* Ramses III. *Case G.* Above, a kind of winding-sheet with long hieroglyphic texts,

chiefly from the Book of the Dead. It tells us that this copy was made by special order of Amenhetep II for his father **Thothmes III.** *Case I.* **Seti I.** *Case W.* Shroud of Ramses III.

Room R. Royal mummies.

Room S. Objects found in the tombs of Amenhetep II and Thothmes III.

Room T. Objects from tomb of Iuiya and Tuiyu, parents of Queen Tiui, mother of Khuenaten.

Room U. Complete contents of an 18th Dynasty Theban tomb.

Room V. Scarabs and some monuments of the Memphite empire.

Room X. In the centre, two unique examples of funerary sledges.

Room Y. Funerary monuments of the first Theban empire.

Room Z. Coffins and sarcophagi, chiefly Greco-Roman.

Gallery A'. Coffins of late period.

Room B' Objects not yet classified.

Room C'. Coffins and mummies of dynasties before the second Theban empire.

Room D'. The **Oldest Egyptian Monuments** yet known. *Case B*—1410. Ivory plaque. 1411. Lion in rock-crystal. *Case C*—1414. Very fine alabaster jar. *Cases G-I*—Jar-sealings, objects which have for the excavator an immense importance, as they are often the only means by which a site can be dated.

COPTIC CHURCHES.

These churches are not so interesting as those in Old Cairo. The chief one or **Cathedral** is dedicated to St. Mark, Pl. C 2. It is in the Chareh Beni es-Sârên, which turns out of the Muski to the left just before the Rond Point. It is a large new basilica. Many tourists go at Christmas time to the services.

The residence of the Patriarch Cyril is beside the church.

The oldest Coptic church in Cairo is the **Church of the Virgin (el-Adra)** in the Hart ez-Zuwêla. It consists of a nave, with two aisles on the north and one on the south.

At the end of the latter is a chapel containing a much venerated picture of the Virgin and Child. Like all Coptic churches, it is divided into sections by screens. The sanctuary screen is the best piece of work.

The Church of St. George on an upper floor is also old. There is little of interest in it. A convent of fifteen nuns is attached to it.

THE ARAB MUSEUM.

The fine collection of Arab antiquities has been removed from its old inadequate quarters in the Mosque el-Hakim to a large new building at the corner of the Bab el-Khalq and the Chareh Mohammed Ali. Electric trams pass the door.

It is due in the first instance to the efforts of Franz Pasha, the late architect to the Commission for the Preservation of the Arab Monuments, that the varied objects have been gathered together in a museum. Owing to the cupidity of its custodians, and the unscrupulousness of collectors and tourists, the Saracenic art treasures of Cairo were rapidly disappearing from the country, to swell collections and museums in other lands. This, and the fact that many of the mosques were falling into disrepair, caused the formation of the Preservation Society in 1881. But it was long before this that Franz Pasha had conceived the idea of forming an Arab Museum, which was actually founded in 1880. Since 1887 it has been under the directorship of M. Max Herz Bey, who has arranged and classified the collection and prepared an excellent catalogue.

The order observed in the arrangement of the collection is as follows :—Stones and casts ; objects in wood, in metal, fayence, textile fabrics, leather (bindings), and glass. In the collection of objects in stone and wood, those having inscriptions have been arranged separately, allowing one to follow the development of epigraphy through the

centuries. Wherever possible the arrangement has been carried out chronologically.

Room I. Objects in stone and marble with inscriptions.—All these objects, with few exceptions, are funerary stones. The most ancient, No. 1, bears the date 801 A.H. No. 35 is in fine Kufic characters. No. 60, with the name of Saladin, was found at Alexandria.

Room II. Ornamental objects in stone and marble.—Nos. 1-23 show the ornaments used in the first period of Moslem art. No. 26, portion of coving, with foliage and an eagle with wings displayed—Fatimide. Nos. 31-39, wall-lining from the Serghafinach Mosque. No. 78, wall-lining from the Mosque el-Muayyâd. A. Marble incrustated with stucco ornament. No. 116, Moslem coats of arms. V. Jars with their supports. X. Vases, shafts, and capitals of columns. No. 156, Egyptian capital from the Mardani Mosque.

Room III. Mosaics, casts, and marble.—Nos. 33-35, from the mosque of Ibn Tulûn. No. 36, from the Mosque el-Hakim. Nos. 39-46, the only remaining ornaments of el-Kamelyeh (1227). Very interesting windows in pierced plaster, filled in with coloured glass: No. 56, from the Mosque Mardani. No. 57, from the Mosque Inâl. Nos. 1-7, *Salsabils*, slabs of marble from public fountains. The water was cooled by running over the slab. The large chandelier comes from the mosque of Sultan Hassan.

Room IV. Wood.—At the entrance—leaves of a door, with representations of figures. They are of an earlier date than the mosque of Kalaûn, whence they came. No. 2, from the Mosque el-Hakim, whose name and title they bear. Against the walls, objects with inscriptions. Nos. 5-9, from the mosque of Ibn Tulûn. Nos. 27, 28, from the tomb of the Imâm el-Chafai, Ayyubide period. Nos. 58-77, of the time of Kait Bey.

Prayer niches: No. 100, from the chapel of Sayyeda Rukayya. Korân reading-stands, or *Kursi*. Cenotaphs: No. 107, three sides of a cenotaph, with the name of Husn ed-Dîn, 1216 A.D. The inside surfaces have carving of the Tulûnidé period.

Room V. (passage). Wood.—The doors between rooms 4 and 5 come from the tomb of Saleh Ayyûb (13th century), those between rooms 5 and 6 from an *Okalah* at Damietta, of Turkish times. Mushrabiyyas: lattices of saw-work (see p. 38).

Room VI. Carved wood ornaments and doors.—Nos. 2-23, fragments from tombs of the first centuries of the Hegira (Arab and Coptic). Nos. 26-38, from the mosque of Saleh Telayeh (12th century). Nos. 50-59, from the mosque of Mardani. On the partition—some ceiling ornaments. No. 89, from the ceiling of a doorway, with representations of figures. No. 128, from the old ceiling of the mosque of Barkûk in Cairo (14th century). Doors: No. 188, from the mosque of Sultan Hassan (14th century). No. 199, collection of small panels from two walls of the Mosque Bursbey (15th century).

Room VII. Panels, doors, furniture, and ceilings.—No. 3, from the Mosque Sayyeda Nefissa. Nos. 7, 5, fragments of the Ayyûbide period (?) No. 10, from the tomb of Sultan Kalâûn (13th century). *In the large glass cases.*—Panels in wood and ivory, carved and incrustéd. Nos. 125, 126, bone with inscription. Nos. 179-155, *Kursis*. No. 178, from the mosque of Sultan Cha'abân (14th century). No. 156, Korân box from the same. No. 172, ceiling of a fountain built by the Sultan Kait Bey (15th century).

Room VIII. (intermediate). Mushrabiyyas, doors, cupboard fronts, screens, and furniture.—No. 35, cupboard door from a village in the Delta. *Mimbars* (pulpits). The mosaic stone pavement, with water let, is from a house in Cairo.

Room IX. Metal work.—Doors,

bronze-plated: No. 1, from the mosque of Saleh Telayeh (12th century). No. 2, from the tomb of the Imam el-Shâfai. No. 3 (restored), from the mosque of Bursbey, in the village el-Khanka. No. 6, from the Mosque Tatar el-Hegazieh (17th century). *In the glass cases.*—No. 15, Korân box in yellow metal, inlaid with silver, traces of gold. No. 17, vase, engraved. No. 18, ditto, with coat of arms (15th to 16th century). Scales. No. 9, chandelier in yellow metal, inlaid with silver; inscriptions and figure ornaments (dated from 1269). *Kursis*. One has the name of the Sultan Mohammed en-Nasîr, and bears the date 728, i.e. 1327 A.D. The great chandelier is from the Mosque el-Ghûri, 15th-16th century.

Room X. Metal work.—Against the walls, portions of casings of doors; sills (Nos. 8-22); and some doors with remains of bronzes. In the centre of the room, two doors of the mosque of Sayeda Zenab. On the tables, crescents, chandeliers, and lamps (modern). No. 140, chandelier with the name of the Sultan el-Ghûri, from the mosque of the same name.

Room XI. Fayence.—As a means of decoration, fayence played only a small part in Arab architecture in Egypt during the best period; it was introduced by the Turks after the 15th century. On the other hand, pottery was one of the most notable industries. Against the wall, near room 10, fayence casing and other specimens of native make. The large white characters on a blue ground came from the mosque el-Ghûri. Against the opposite wall, tiles imported and used during the Turkish period. Picture of the Ka'aba at Mecca, enamel on fayence made in 1726. In the glass cases, fragments of pottery noticeable for quality and design, and others with coats of arms. Lamps and sconces. Dish in cornelian, very valuable.

Room XII. Fayence and part of an Arab room.—The specimens of

fayence against the wall are of European manufacture, used in Arab buildings of the 18th and 19th centuries. Celadon vases found in the mosque of Sultan Hassan. Decoration in stucco of an Arab room behind the church of Abu Sephin in Old Cairo. Below, three cupboard doors from the village Mehallah el-Kobra.

Corridor.—Cast of prayer niches. The largest—3—from the mosque of Ibn Tulûn, and a little room from Rosetta (restored).

Room XIII. Textile fabrics, leather, and *ex voti*.—All the stuffs were found in Coptic or Moslem tombs. Some fragments are very valuable. Nos. 1, 2, 4-6, 9, 12, 13, 15, with inscriptions. No. 2, with coat of arms, a two-headed eagle. Nos. 6, 7, 10, with printed design and inscription. No. 98, silk, with Kufic inscription showing the name of the eldest son of the Khalif Harûn er-Rashid, Amin, and of his minister (13th century). Many specimens of other materials have had to be imported from Europe. Work in leather is represented by two Koran cases from the mosque of Sultan Hassan, —the large one with the name of the Sultan el-Ghûri,—and by bindings. Notice also the good designs with which the insides of the bindings are decorated. Among the *ex voti*, one with picture of the Ka'aba.

Room XIV. Glass.—The exhibits consist of a number of lamps richly enamelled, bottles, vases, and fragments of glass. Of these very beautiful hanging glass lamps there are only about a hundred extant, of which the larger number are here. No. 1, the most ancient lamp of the collection, end of the 13th century. No. 2, of a mamlûk of the Sultan Mohammed en-Nasîr (13th to 14th century). No. 3, with the name of the chamberlain (Hagîb), Almâs (14th century), and his coat of arms.

In the same building with the

Arab Museum, but with its entrance on the other side, in the Sharia Mohammed Ali, is

THE KHEDIVIAL LIBRARY.

This very fine collection has been recently moved here from its old quarters in the Darb el-Gamâmiz, and has been reopened to the public since March 1904. The director is Dr. Moritz. It was the Khedive Ismail who conceived the idea of forming the library, gathering together for that purpose books and MSS. from various other institutions, principally from mosques, since which time it has been greatly enlarged by purchase and presentation, the volumes now numbering 56,000.

The Museum will be open every day except Friday from 8 to 6; shorter time in Ramadân. The collection forms a splendid Free Public Library, every facility being offered to students and foreign visitors.

The great treasure of this library, and one which can in no other collection be enjoyed by Christians, is the magnificent collection of **illuminated copies of the Korân.**

The oldest specimen is one in the Kufic or old Arabic character. It is said to be nearly 1200 years old, and is in a very damaged condition.

Most of the fine large copies of the Korân date from the Mamlûk period, between the years 1350-1517. One, of *En-Nasr*, in 30 volumes, is written entirely in gold characters, the work of a Persian. The largest copy in the collection, measuring 43½ by 35 in., belonged to *Kait Bey*.

In the adjoining room (Arabic exhibition) is a collection of the oldest Arabic documents (on papyrus and parchment), most of them from the first century. In the same room is a fine collection of old Arabic bookbindings.

The Persian and Turkish exhibits in another room include Persian, Turkish, and Indian miniatures and Korâns (15th-17th centuries),

Turkish and Persian bindings, autographs of Turkish Sultans, and a splendid collection of specimens of the most celebrated calligraphers.

THE TOMBS OF THE KHALÍFS.

If there is moonlight this makes a charming drive after dinner. At that time the tombs cannot be entered; but nothing like the effect of the bright moonlight on the desert can be seen in Europe, and the ruinous aspect of many of the buildings is softened down in this beautiful light.

From the Esbekiya the tombs are reached almost in a straight line by the Muski and the Rue Neuve. Then just outside the town we turn abruptly to the south round the foot of Windmill Hill, on the other side of which lie the tombs. This place is also called the "Cemetery of Kait Bey." It would be more correct to call this group the tombs of the Circassian Mamlûks.

The first tomb to be visited, approaching the cemetery from this end, is that of **es-Sitt Khawând**, a princess, and probably sister of Kait Bey. It is half ruined, but there are some fine tiles in the dome, and some good stucco work.

Near the centre of the cemetery is the very beautiful mosque—

Tomb Mosque of Kait Bey, Pl. D 2.—In its good proportions both of the exterior and interior, its graceful minaret, and its tasteful decorations, it holds a place second to no building in Egypt of that kind of architecture. As a model of elegance it surpasses the Alhambra. Its date is about 1470. It is conspicuous among the rest by its high dome, so beautifully decorated in lace-like arabesque patterns. A flight of steps on the north-east leads to the principal entrance. The court is paved and the walls decorated with inlaid coloured stones. Over the *Livân*, which is raised a step above the

court, is the dome, finely decorated in the stalactitic way. The *Livân* is divided from the court by a pointed horse-shoe arch, there being similar ones on the other sides of the court. They are built of alternate white and black blocks. The tracery of the window is very pretty.

The actual tomb is in front of the *Kibla*. The little curtained domes of bronze and wood cover two stones, said to have been brought from Mecca by Kait Bey, and to bear the imprint of the Prophet's feet.

Some little distance north is the

Tomb-mosque of El-Ashraf Bursbey.—Date about 1430. The decoration of the exterior of the dome is very fine. Inside there are some good mosaics in the *Livân*, and some of the stucco tracery of the window remains. Part of an inscription remains in the ruins beside the mosque, stating the amount of money devoted to various charities.

Next in importance, continuing northwards, is the

Tomb-mosque of Sultan Barkûk, dating from 1390. Unlike any other mosque in Cairo, it has two similar domes. These and the two fine minarets make a very striking group. The principal entrance with its fine stucco work is closed. We enter from the opposite south-west corner. The *hanefiya* is in the domed vestibule. There are colonnades, partly ruined, round the court, and on the east side or *Livân* there are three rows of pillars. These colonnades are vaulted with brick cupolas. The *mâmbâr* or pulpit is one of the most beautiful in existence. It is of delicately sculptured limestone. The tomb of Barkûk is beneath the north-east dome.

The return to the town may be made through the *Bab en-Nasr* past the *Mosque el-Hâkim*. If the tombs are visited in the afternoon, the Windmill Hill should be ascended about sunset time for the sake of the charming view,

OLD CAIRO.

This rather long excursion is best done by driving; but there is an electric tramway which may be taken from the *Place* by the post-office, or from the *Place Ismaïliya*.

The road to Old Cairo is called the *Chareh Kasr el-Eini*. Passing through the *Kasr el-Dubâra* we come to another sight, the *Kasr el-Eini* Hospital with its school of medicine. Quite near this is the *Kasr el-Eini Mosque*, Pl. A 4, where the *Howling Dervishes* perform. If this excursion is made on a Friday, the mosque may be visited on the way and the extraordinary performance be seen. It commences at 2 p.m. After the performers have begun to work themselves into a frenzied state the traveller will not care to stay long. It is an unpleasant, almost sickening sight. The performance is called a *Zikr*, that is, a pious devotion or invocation to Allah. A "Dervish" was originally a Mohammedan ascetic and mystic; but in these days the Dervish in Egypt means little more than a man who belongs to one of the various orders of Dervishes, and who is capable of some remarkable physical exertion or endurance; or who leads a vagrant life, dressed in a patch-work coat.

The Howling Dervishes arrange themselves round a raised oblong platform and usually commence by crouching down. But as the ecstasy grows they stand up and jerk themselves about, swaying and turning from side to side, backwards and forwards, groaning and heaving, and shouting "*Hû*," i.e. "He" (God) alone, until sometimes one or another will fall down in a fit. Such an one is left to recover by himself.

The affair now is very much a performance for the benefit of tourists, who are expected to pay something for being allowed to look on.

Leaving the mosque we continue our way along the same street, and

further on on the left are the *Christian Cemeteries*, the English Protestant, the Roman Catholic, then those of the Greeks, Armenians, and Copts.

The *Head of the Old Aqueduct*, built in 1518, which until comparatively recently supplied Cairo with water, is not far south of the canal. In the massive building were the *sâkiyas* or water-wheels for raising the water.

The *Island of Rôda* is seen over the houses, and a turning to the right leads down to the ferry (P.T. 1 there and back). Three new bridges are to be built across the Nile here, and it is hoped will be completed in three years. There will be two from Old Cairo to Roda, and one across the main branch of the Nile in a straight line with the southernmost of the small ones. The opening span for the passage of Nile traffic will be in the main bridge, comparatively near the Island of Roda. The Nile arm is very narrow; but during the inundation the island is almost submerged. It is better to take a guide—one can be easily found—if there is no dragoman with you. The minaret with three balconies, a conspicuous feature of the island, belongs to a mosque of Kait Bey. Unfortunately the waters of the inundation do much damage to its foundations.

Turning first to the north end of the island, we find in a garden a wonder-working tree of the Saint Mandûra. It is hung with rags, all of which have come from sick persons, and have been exchanged for two leaves which have been applied to the part affected.

Returning through gardens to the south end of the island, we find the chief object of interest—

The *Nilometer*, dating from A.D. 715, consists of a square building or well, with a pillar inside, marked with 17 cubits. The dome that formerly surmounted the building has disappeared. The 10 upper cubits, each about 21½ in.

long, are divided into 24 *kirât*. At low Nile the water covers the 7th cubit, and, the bed of the river having risen since the column was erected, the high Nile reaches to $1\frac{1}{2}$ cubits above the top of the column. When the height of the river, which is proclaimed every day in Cairo, reaches $15\frac{3}{4}$ cubits the *wefa* is proclaimed, that is, the time for cutting the canals. This ceremony takes place with festivities between the 6th and 19th of August.

Returning to the east bank and regaining the road, the branch to the left leads to the north-east end of Old Cairo, or *Masr el-Atîka* with

The Mosque of Amru.—The mosque site is the most ancient in Egypt; but the mosque itself has suffered so frequently from fire and earthquake that little of the original remains. It is remarkable for its great size. It is of the square court shape, with colonnades. The *Liwân* has six rows of columns, of which altogether there are about 230 in the mosque. They are of various sorts of marble, and have many of them been taken from Roman and Byzantine buildings.

Near the pulpit is a column carefully railed in. The names of Allah, Mohammed, and Suleiman in Arabic can be traced in veins of the marble. Near the entrance, in the west colonnade, are two columns very close together. None but honest men and true believers in the Korân and Prophet are supposed to be able to pass between them. The tomb of Amru is in the south-east corner.

Continuing our way south, we pass through the bazaar of Old Cairo and come to a separate part of the town circled by an enclosing wall. This is the

Roman Fortress of Babylon, which once defied the attacks of Arab invaders for seven months. Strabo accounts for its name by telling us that it was originally

founded by some Babylonians who had a grant of land here from the then Egyptian king. At one time the Nile flowed quite near to it, and there is said to have been a bridge of boats connecting it with Rôda and the opposite shore. [The Church of Babylon, of 1 Pet. v. 13, is probably a reference to a Christian community that existed here.] The town, called by the natives *Kasresh Shama*, is almost entirely inhabited by Copts.

Ascending the road to the south end of the town, we find on the left the imposing remains of the "**Iron Gate**," between two massive bastions. It is owing to the energy of M. Herz Bey that this great gate has recently been cleared of rubbish, and will be preserved from destruction. It is the only substantial remnant of the once great fortress, which unfortunately until recently had served as a quarry for the natives. It is evident that the Nile, or some arm of it, came right up to this gate; and there still remain great grooves in the masonry, in which the porteullis ran.

Retracing our steps for a short distance, we come to the two great round towers on the west wall. Entering between them, we proceed again to the south and up a stairway to the **Church of el-Adra**, which is situated over the Roman gateway, and hence is also called **El-Moallâka**, or "the Suspended." The church has a nave and double aisles, three apses, but no choir. The cedar and ivory screens are very fine. But the pulpit is the treasure of the church, resting on its sixteen slender columns.

Passing out again through the gate, we find a little further north another entrance to the fortress. This is a Mediæval Coptic gateway. Proceeding by narrow tortuous streets, we reach the finest church in the town, that of **Abû Sirga**. It contains some very fine specimens of wood carving and inlaid work. The plan of the church is like that of most Egypto-

Byzantine basilicas now used by the Copts. It has a nave, and two aisles with galleries. But on entering one does not realise the size of the building, by reason of the screens which divide it into three parts. The first part contains the basin for ablutions. The third screen dividing the choir from the nave is a very beautiful piece of wood-carving and ivory inlaid work. The sanctuary with the altar is enclosed by walls and curtains. Behind the altar rise in semi-circular form six high marble steps. In the centre is the image of Christ. The wall is a beautiful mosaic of marbles, mother-of-pearl, and blue glass.

From the choir two small staircases lead down to a little crypt chapel, which is much older than the church. It is dedicated to Mary, *Sitt Miriam*, because of the tradition that it was here the Holy Family rested on their flight into Egypt. It consists of a nave and two aisles with marble columns. The floor is often under water. (Guide, P.T. 1.)

A little north of this church are those of *Mari Girghis* (St. George) and *Sitt Miriam* lying near together. They are in a ruinous condition, and contain nothing of interest but the choir screens.

A little north-east of the Church of *Abu Sirga* is the *Kedisa Berbarra*, built probably in the 8th century. Some of the wall paintings are very interesting, and the wood and ivory carvings are good. One of the marble columns has a palm-leaf capital.

In some of the **Coptic Convents** lying near Babylon there are interesting churches.

Dér (i.e. Convent) **Mari Mena**, was a church, a Syrian chapel, and a new Armenian church. In the Church of *Mari Mena* are some interesting pictures and a very curious old candlestick. The pulpit has a beautiful carved stone panel. *Mari Mena* was a certain St. Menas,

whose name recalls that of Egypt's first king.

Dér Abû Sephin, contains three churches. The Church of *Abû Sephin* dates from the 10th century. The original crocodile-scale covering of the door has almost disappeared. The screens and decorations of the church are of the same order as those in the Church of *Abû Sirga*. There is a very fine marble pulpit.

The Church of *Anba Shenâda* possesses a silver gospel-cover, and two silver diadems used in marriages.

There are four or five *Dêrs* south of "Babylon," one called *Dér Babilân*, retaining the ancient name of the town.

The *Mosque of Talân* (p. 53) may be taken on the way back through Cairo; or the *Tombs of the Mamlâks* (p. 53) might be visited, the return being made through the *Bâb el-Karâfa*.

DRIVE TO SHUBRA.

The road is good and near to the desert, with better air perhaps than any of the driving roads about Cairo. But it is not particularly interesting. At one time the fashionable drive, it has been superseded by the drive round Gezîra, and is now only interesting as a rather busy thoroughfare into the country. There is an electric tram. The road is an avenue of *lebbekh* and other trees, extending about four miles from the station to the Khedive's palace. We pass villas and houses, on the left Kasr en-Nûzha, a former palace of the Khedive. Opposite, the Villa Ciccolani with good gardens. The road crosses the canal supplying water from the Nile to the Ismailiya Canal which provides the fresh-water supply for Port Said, Ismailiya, and Suez. The palace is almost on the Nile. It was Mohammed Ali who built this palace and made the gardens. The latter are somewhat neglected; but the beautiful marble

colonnaded courtyard, with enormous bath and fountain in the centre, is worth seeing. One of the rooms leading off the court has most beautiful inlaid wood floor and walls. Permission to visit the gardens must be obtained at the office of Prince Azîz Pasha in the Kasr Ali in Cairo.

SECTION 6.

EXCURSIONS IN THE ENVIRONS OF CAIRO.

- I. The Zoological Gardens.
- II. To Matariya, Heliopolis, and Ostrich Farm.
- III. To Helwân, Tûra, and Masâra Quarries.
- IV. To the Delta Barrage.
- V. To the Petrified Forest.

I. THE ZOOLOGICAL GARDENS.

It is a pleasant drive out beyond Gezira to the Gardens; or one can go by electric tram from the other side of the Nile bridge. Entrance, P.T. 2, week days; P.T. 5, Sunday; children, half-price. A band plays on Sundays. The gardens belonged to the harim of the Gizeh Palace built by Ismail Pasha, whence the collection of Egyptian antiquities has been moved to the Museum in Cairo. Some of the paths are of a pretty form of mosaic work. There are nearly 1000 animals.

There is an **Aquarium** in the **Grotto at Gezira**, which is also worth a visit. Entrance, P.T. 2.

II. MATARIYA AND HELIOPOLIS (ON).

See "Cab Tariff." Or the excursion may be made by train. Station, *Pont Limân*, near the Central Station. One train in the hour. Alight after five stations at Matariya station. The drive occupies about one and a half hours.

The route lies through **Abbasiya**,

and passes over the scene of two great battles; one in 1517, which established Turkish rule in Egypt, and the other in 1800, when General Kléber defeated the Egyptians.

We pass the *Gami edh-Dhakir*, a 13th century mosque, turned into a fort by the French, and now the commissariat dépôt of the English army of occupation. After passing the *Bab el-Hasaniya* we see on the left an open space. It is here that the Mahmal assemblies before starting for Mecca. Further on there are the barracks, where, in 1882, Arabi Pasha surrendered to General Sir Drury Lowe the day after the battle of Tel el-Kebir.

We pass on the right the entrance to the **Palace of Kûbba**, the residence of the Khedive. The road goes through a fine olive plantation, traverses a richly cultivated plain, where the chief crop is cotton.

Ezbet ez-Zeitûn (see *Zeitun* in "HOTEL LIST") and **Matariya**, only a mile apart, are growing suburbs of Cairo. There are two small hotels and some private villas, and at the former there is a good tennis club. From Matariya a visit may be made to an

Ostrich Farm, about a mile east of the village (admission, P.T. 10). It is kept by Frenchmen, who have about 800 birds.

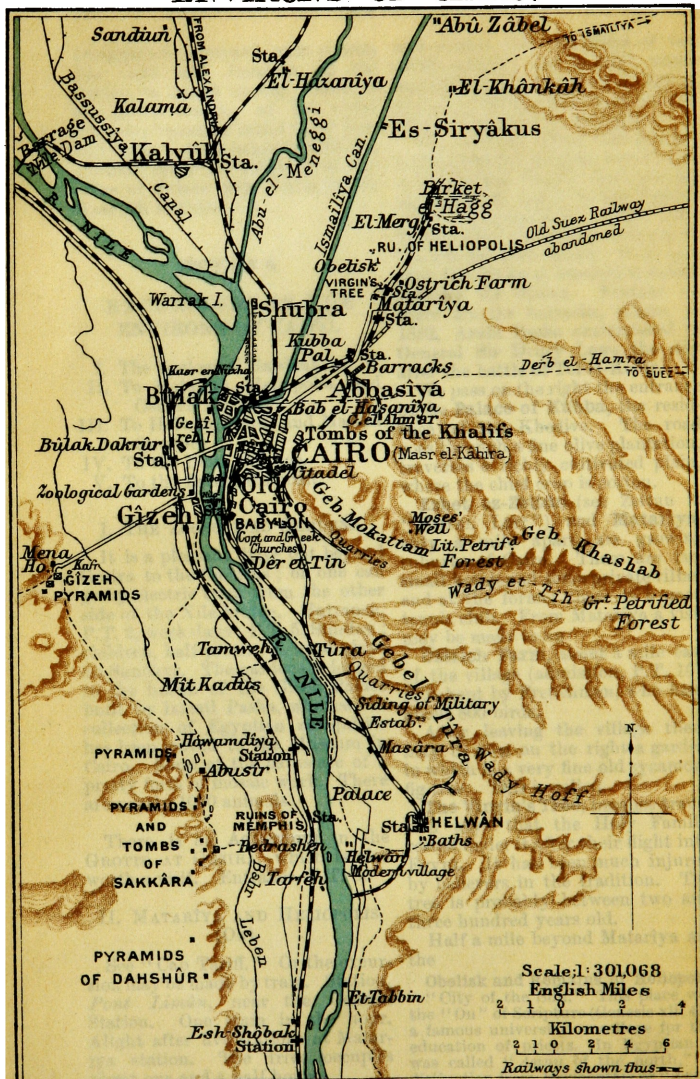
After leaving the village there may be seen on the right a garden in which is a very fine old sycamore fig tree. This is called

The Virgin's Tree, because tradition says that the Holy Family rested under it after their flight into Egypt. It has been much injured by believers in the tradition. The tree is probably between two and three hundred years old.

Half a mile beyond Matariya are the

Obelisk and Remains of Heliopolis—"City of the Sun." This place was the "On" of Scripture (Genesis xli. 45), a famous university or college for the education of priests. In Egyptian it was called "*Annu* of the north," in distinction from *Hermonthis* or "*Annu* of the south." Arab tradition says

ENVIRONS OF CAIRO.



that Moses was a professor of literature in the college here. The reputation of the university was still very high in Greek times, Herodotus and Plato having paid visits to the priests. But by the time of Strabo (B.C. 40) the town had disappeared, though the temple was almost intact. This temple was founded by *Amenemhat I.* (12th dynasty), the

Obelisk having been erected subsequently by his son *Usertsen I.* This is the oldest Egyptian obelisk known. It is of red granite from Aswân. Its height is about 66 ft., but about 4 ft. are concealed by accumulations of earth. The inscription, which is the same on each side, records the time of the setting up of the obelisk by *Kheper-ka-Ra*, i.e. *Usertsen I.* Some of the inscriptions have been so filled up by the work of the mason bees as to be quite illegible.

Like many other Egyptian obelisks, there had been originally a cap of metal, probably bronze gilt, or copper. Its companion obelisk—they were always put up in pairs—was still standing in the 12th century.

All that remains of the temple are a few blocks of granite inscribed with the name of Ramses II. Of the town only traces of the walls remain.

Some distance east of Matariya is the

Birket el-Hagg, or Lake of the Pilgrimage, only interesting as the *rendezvous* of the Mecca pilgrims.

III. HELWÂN AND QUARRIES OF TÛRA AND MASÂRA.

By train from the Bab el-Lûk station in 25 to 45 minutes. Trains about every hour. To Helwân 15 miles. Fare, 1st class, P.T. 5; return, P.T. 8.

Leaving Cairo the train passes through a cutting between the Mokattam Hills and the citadel. From the stations of Tûra or Masâra an excursion may be made to the quarries. Donkeys must be taken in the train from Cairo.

They may, after the fairly long expedition, be ridden on to Helwân, and the return may be made by train. The quarries are one and a half hour's ride from Helwân and a half hour from Masâra. Candles should be taken.

The Quarries have been used from the very earliest times, and are still in use. They yield a fine white limestone, of which stone the Pyramids are built. The huge halls and caverns have pillars left in the rock here and there to support the roof. There are many royal inscriptions.

Continuing by rail the line ascends to the plateau on which are the

Baths of Helwân, often called *Helouan les Bains*.

Hotels: see "HOTEL LIST." Various pensions.

Church.—A newly-built English church, opened in November 1902.

Doctors.—Dr. Bentley; Dr. Hobson.

Chemist.—Joanavich, Anglo-German, opposite railway station.

Helwân has become a favourite health resort. It is 150 ft. above the Nile level, surrounded by desert, and possesses a very good recently built bath establishment with sulphur and salt waters. The indiscriminate planting of trees has been prohibited, so that the place may keep its dry atmosphere. Helwân is unique in that it is the only place near Europe where efficient treatment by natural waters and baths can be had during the winter in a dry summer climate. It is therefore an excellent resort for rheumatic and gouty patients, and for those suffering from various other diseases.

The New Royal Baths belonging to the Egyptian Government were opened in 1900. They are very complete in their arrangements, having every kind of bath, and there are European masseurs and masseuses in attendance. The baths were planned by Dr. Page May, to whose efforts their excellence is due,

The old baths are now reserved for second-class bathers.

Helwân is well supplied with amusements. The desert-riding is good, and a visit to the Wady Hof should not be omitted. The excursion over the river to Sakkara and Memphis can be made from here, the drive to the river being only three miles. The golf club has a good club-house, the links providing an 18-hole course.

IV. THE DELTA BARRAGE.

This excursion is most pleasantly done by steam launch, which may be obtained for the day through any tourist agent, who should arrange for luncheon and tea on board.

The way by train is from the Central station. Six trains daily. Return fare, P.T. 18, 1st class; P.T. 9, 2nd class. Time, about one hour.

Passing *Shubra* and *Kalyâb* we reach the *Barrage station*, with a small restaurant. Donkeys or trolleys on rails can be hired here to take one across the structure, and to all points of interest in the immediate neighbourhood of the Barrage.

Another way is by tram and steamer. On Sundays, Tuesdays, and Fridays the Tramway Co. runs a steamer from Bûlak-Sahel to the Barrage, stopping at Rod el-Farag, the tramway terminus, where the traveller can join it. The steamer, which makes the excursion twice in the day, leaves Cairo 8 a.m. and 3 p.m., Rod el-Farag 8.20 and 3.30, and arrives at the Barrage 9.35 a.m. and 4.35 p.m. It leaves the Barrage on the return journey at 11 a.m. and 6 p.m., arrives at Rod el-Farag at 12.20 and 7.30; and at Cairo at 12.50 and 7.50. First-class return fare, P.T. 8. Refreshments can be obtained on board.

Description.—This Barrage is the largest work of the kind in the world; from extreme east to west

its length is $1\frac{1}{2}$ miles. It spans the two branches of the Nile immediately below the bifurcation. The work consists of two bridges, each of 61 arches—one across the Damietta and one across the Rosetta Nile. They are connected by a revetment wall 1000 metres long, which runs across the intervening peninsula, and in the middle of which is the head of the Menuffiya Canal, which is the main source of water supply to that portion of the Delta lying between the two arms of the Nile. The beautiful Barrage gardens lie on the point of land which is the apex of the Delta. The extensive lawns, the large shady trees, and the charming arrangement of the whole, make this place a most delightful retreat from the heat and glare of Cairo. It is the only place of the kind in the whole of Egypt. Begun in 1843 by French engineers, the Barrage took twenty years to build, costing £E1,800,000, but owing to faulty foundations was practically useless till repaired by the Anglo-Indian engineers under Sir Colin Moncrieff between 1883 and 1890.

Object.—Its object is to act as a barrier,—the arches being closable by iron gates,—and by impounding the limited summer water supply to a high level, enable the canals to draw off the ponded water near land-level to irrigate the Delta: these canals of shallow depth cannot silt, as they would in flood time were they dug deep enough to draw in the low summer supply running free. Silt in canals is the bane of Egyptian irrigation. This raising of the water-level has produced such a saving in labour of clearing canals from silt, and has allowed them to draw a so much more plentiful summer supply—in fact often all that comes down the river, a supply which formerly largely flowed to the sea—for irrigating the cotton crop, that the natives have named them “The Bridges of Blessing.”

As the benefits accruing from

this work are so great, and as its foundations were not sufficiently secure to allow of its holding up a 4-metre pressure head¹ with absolute safety,—for the branches of the Nile are often dry in summer,—it was decided to reduce it (the head) by building two supplementary weirs or solid dams downstream, and make them support some of it.

These weirs, lying 480 and 1600 metres north of the Damietta and Rosetta Barrages, and of 418 and 500 metres length respectively, were completed by Sir Hanbury Brown in 1901. They enable a head of 3 metres to be put on the Barrage, and themselves support a head of 2½ metres, making a total head of 5½ metres, with absolute safety, instead of, as formerly, 4 metres, with danger.

V. THE PETRIFIED FOREST.

This excursion is best made on donkeys, for even with extra horses carriage wheels are likely to stick in the sand. It will take about four hours. The *Tombs of the Khalifs* (p. 70) may be seen on the way.

There are the great and the little forests. Most travellers only visit the latter, the ordinary donkey-boy insisting that this is all there is to be seen. It is better to take a dragoman if the big forest is to be visited, and it will require nearly a whole day.

Leave Cairo by the *Bab en-Nasr*, pass the Tombs of the Khalifs, and between the *Gebel el-Ahmar*, i.e. Red Mountain, and the Mokattam hills, until the road divides. That to the right leads to "Moses' Well" (Ain Mûsa), that to the left, to the Great Forest. Climbing up to the plateau, about a mile farther on, the trees are seen. There are three trunks, respectively about 48, 39, and 21 ft. long. From this point it is about two and a half hours to the Great Forest.

¹ "Head" means difference of water-level above and below the structure.

There are other such forests on the west banks of the Nile.

SECTION 7.

THE PYRAMID FIELD.

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To see the whole of the plateau satisfactorily it is necessary to take tents and spend a week among the Pyramids, changing camp three or four times. Any good dragoman can arrange such a trip, and, if done about the end of March, this little expedition is exceedingly charming. A dragoman who is accustomed to Syrian travel will easily be found in Cairo, and he will charge between £1, 16s. and £2, 6s. per head per day for not less than four or five people.

Few people, however, have sufficient interest in the Pyramids to spend so much time in this part of Egypt.

The usual way to see the most interesting groups of Pyramids is to take the *Gizeh Pyramids* and the *Sphinx on one day* and the *Sakkâra Pyramids with surrounding tombs on another*.

It is possible to make a desultory inspection of both these groups in one day, but only a strong person would be equal to the fatigue.

To see Sakkâra and Gizeh in one day.—Take the train on the Upper Egypt line to (46 minutes) *Bedrashên*, leaving Cairo at 10 a.m. A ticket to view the monuments, P.T. 5, must be procured beforehand or at the station at *Bedrashên*. (Those who are taking the complete Nile trip have to provide themselves with an "Antiquities Ticket," £1, 5s.; this admits to all the monuments, and can be used

at Sakkâra and Gîzeh.) Take donkeys from Bedrashên. Ride through Memphis, visiting the Colossi, to Sakkâra, a long ride of about 2 hours. Visit *Apis Mausoleum*, and tombs of *Thi, Mera*, etc. Ride to Gîzeh, about 2½ hours, passing Abusîr. Return to Cairo by carriage or tram.

This expedition may be varied by spending the night at Mena House Hotel (see "HOTEL LIST"—Cairo) and visiting the Gîzeh Pyramids next day.

BRIEF ACCOUNT OF THE PYRAMIDS.

It is perhaps not until the traveller is actually in Egypt that he realises that "The Pyramids" does not mean the three that are so often seen in pictures; but a succession of these buildings extending for about fifty miles from Abû Roâsh in the north to the Fayûm on the south. Within this area there are remains of no less than seventy Pyramids, the latest of which is probably that of Amen-em-hat III at *El-Lahûn*.

All these monuments are tombs of kings. The building of his Pyramid was commenced immediately the king began to reign, and at his death his embalmed body was placed in a secret tomb chamber, and the Pyramid closed against everyone. Each Pyramid had its name, usually some epithet applying to rest in the future life: such as "the good haven," "the good rising," "the most enduring place," etc.

Among the "seven wonders of the world," the pyramids puzzled the tourist writers of Greek times. Herodotus, Diodorus, and many others describe their visits to the Pyramids, and give theories as to the method in which they were built. Pliny rather severely, after enumerating eleven Greek writers on the subject, says, "Yet no one of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity, that their names should be buried in oblivion." The ancient theory was that inclined planes were made, up which the stones were carried. Diodorus tells us: "Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were made of salt and nitre, which, by directing the water of the Nile upon them, were afterwards dissolved without human aid when the work was completed. This cannot be true, etc."

Herodotus speaks of "machines made of short pieces of wood" for raising the stones, a statement which is explained by Mr. Petrie's theory. "For the ordinary blocks of a few tons each, it would be very feasible to employ the method of resting them on two piles of wooden slabs, and rocking them up alternately to one side and the other by a spar under the block, thus heightening the piles alternately, and so raising the stone."

All the Pyramids were not built of stone. The later ones were constructed of crude brick, with chambers and passages of limestone. Even in the almost rainless climate of Egypt, such buildings are not calculated to endure the weathering of many centuries. So at Dahshûr some mounds of débris are all that is left of the 12th dynasty examples.

The builders chose sites, as a rule, where they were able to get a mass of rock as a kind of core round which to construct the Pyramid. When finished, the whole surface was quite smooth, the present step-like surface being filled up with triangular blocks to form a straight face.

Unfortunately the Pyramids have for centuries served as quarries to builders in the neighbourhood.

Lepsius thought that the Pyramids in their original plans were small, that during his reign the king continually added to it by layers, and that when he died and his body was put into the tomb chamber, the building was completed, and the outer casing put on. Thus the longer the king's reign the larger the Pyramid.

Mr. Petrie strongly opposes this view, being certain that the original plan was always for the building as it was when completed. He has perhaps made a more exhaustive survey of this Pyramid plateau than any archaeologist.

Burckhardt, however, brings strong evidence in confirmation of the main points of Lepsius' theory.

Mediæval writers say that the blocks of the smooth faces of the Pyramids then in sight were covered with inscriptions in hieroglyphs.

In spite of the precautions these early Pharaohs took that their "eternal resting-places" should not be disturbed, the Pyramids have been entered over and over again. Even as early as the 20th dynasty thieves tried to penetrate to the tomb chambers; and Persians, Romans, and Arabs have successively searched for treasure supposed to be hidden there.

They have been examined since 1721 by at least thirteen *savants*, of whom the best known are Pococke, Niebuhr, Belzoni, Wilkinson, Howard Vyse, Lepsius, and Petrie.

Arabs of Gizeh are very importunate and impertinent, and are never satisfied with their pay, however much extra bakshish is given to them.

THE GIZEH PYRAMIDS AND SPHINX.

From Cairo by carriage, see "Cab Tariff," p. 45, or by electric tram, in 40 minutes, terminus west side of river, by the Kasr en-Nil bridge. Fare, P.T. 3, 1st class. By starting early, a hurried glimpse of these Pyramids and the Sphinx may be had in half a day. But it is wiser either to take lunch or to lunch at the Mena House Hotel.

The road from Cairo crosses the great Kasr en-Nil bridge and the south end of the Gezîra, and then another bridge over the other arm of the river, which is dry during low Nile. The road leads to the left along a charming avenue of *lebbakh* trees skirting the Nile, the bank of which at this part is a favourite anchorage for *dahabiyas*. Passing the Palace of Gizeh, where the museum was, the road turns to the right, and from thence it is a straight line to the Pyramids. This fine shaded road was hastily made by Ismaîl Pasha in 1868, in order that his royal visitors, who came to the opening of the Suez Canal, might more easily view the Pyramids. Before its construction the traveller was obliged to go on donkey-back by a longer route. It is an embankment which is above the height of the water during the inundation. The cultivated land reaches nearly to the foot of the plateau. The drive ends at Mena House.

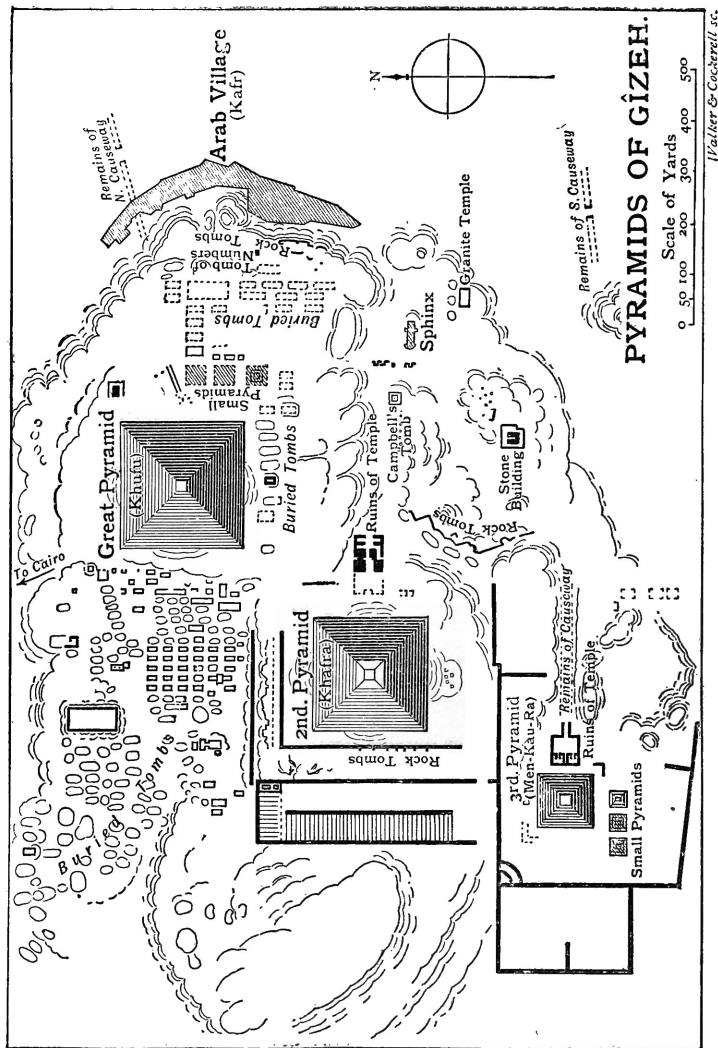
It is advisable to take donkeys from here, as the ground is very rough and the scrambling about is very fatiguing. At the N.-E. angle of the Great Pyramid there is a small house built by Ismaîl for his visitors, in which a room for luncheon can be obtained. (Fee to the custodian.) The Bedâwin

THE GREAT PYRAMID.

For *guides for the interior and ascent* of the Pyramid application must be made to the Shêkh of these Arabs, who is bound to supply two or three men for each traveller for the ascent, and one for each person for visiting the interior, for the sum of P.T. 12. If accompanied by a dragoman it is best to leave him to settle with these clamorous people. Besides the P.T. 12 each Arab will expect some bakshish. But no money should be given until the traveller has entirely finished all that he wishes to do with the men. Those who have not "Antiquity tickets" pay P.T. 10 to visit the interior or to make the ascent.

The Great Pyramid is the tomb, the "eternal resting-place," of *Khufu*, the "Cheops" of Herodotus, the second king of the 4th dynasty. He named it *Khut*, which may be translated "the Lights." It has seemed such a marvel to travellers and speculating minds of all ages, that many theories of its use have been propounded. It has been said that it was built for purposes of astronomical observation, and again that it served as a standard of measurement; while occultists regard it as "a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family."

The Pyramid is built of *nummulitic limestone* from the quarries of Tûra and Masâra, on the other side of the river. A great causeway had then to be made across the plain to the plateau, up which the blocks were brought, probably on sledges. This causeway can easily be traced even now. One can see, as one ascends, the forms of nummulites in



the polished surface of the stone, where it has been worn by many feet. The outer casing of the Pyramid was of granite and limestone blocks. But only a few of these, below the present ground level, remain. They were discovered by Mr. Petrie in 1881. The present surface of the Pyramid presents the appearance of a rough staircase, the steps varying from 2 feet to 5 feet in height.

The measurements of the Great Pyramid have been variously given. Those of Mr. Petrie are probably most correct.

Original height, 481 ft.
 Present height, 451 ft.
 St. Peter's at Rome is 429 ft. high.
 Length of each side, 755 ft.
 Area of original base, 63,444 sq. yds.,
 over 13 acres, about the size of Lincoln's
 Inn Fields.

Solid contents, 85,000,000 cubic ft.
 Angle of face, 51° 50'.

The ascent of the Pyramid is perfectly safe, but those at all subject to vertigo should not attempt it. It is very fatiguing, but one is repaid for that by the view from the top and the much better acquaintance with the wonderful structure that is thus obtained. The space at the top is about 30 ft. square. The Arabs would like to take the traveller to the top without pausing, but this is unwise, and they must be made to do as he wishes. The view during the inundation is very different from that seen after January when the waters have subsided. Towards the west is an endless expanse of yellow and brown undulating desert. To the north may be seen the pyramids of *Abū Roāsh*, and to the south are the *Abusir*, *Sakkāra*, and *Dahshār* groups. On the east, from near the foot of the plateau to the Nile, extends the exquisite green of the cultivated land, intersected by canals and dotted with palm groves. Beyond the river are the Mokattam Hills, and then the Citadel, with the slender minarets of the Mohammed Ali Mosque, and

Cairo. To the north is the Delta, an immense vista of flat greenness.

The descent will be found almost more fatiguing than the ascent.

The interior of this Pyramid should certainly be visited, but not by nervous people. It is almost more tiring to do so than making the ascent. The air is very close, the passages narrow, which makes the close proximity of the Arabs very unpleasant, and part of the climb up a passage is very slippery.

The entrance is about 45 ft. from the ground, on the north face. The first passage, which is only 3 ft. 11 in. high and 3 ft. 5 in. wide, descends at an angle of 26° 41'. The whole passage, which descends to the subterranean chamber, is 320 ft. long, descending in a straight line, so that the sky is visible from the end. This chamber is 90 ft. below the Pyramid base. It measures 46 ft. × 27 ft., and is 11½ ft. high. A blind passage 53 ft. long leads out of the south side.

The guides do not take the traveller down here. At 125 ft. from the entrance, in the descending passage, we come to one of the great granite doors characteristic of the Pyramid passages. Arab explorers could not work a way through this huge block, and therefore forced a way round it. This is the most difficult part of the visit to the interior. We ascend a very slippery passage for 129 ft. to the entrance to the great hall. Three passages join here, one, seldom visited, going in a horizontal direction to the centre of the Pyramid, another ascending to the "king's chambers," and a third descending to the other descending passage. The former is only 3 ft. 9 in. high during the greater part of its length of 127 ft. It leads to the so-called **Queen's Chamber**, a beautifully built room measuring about 19 ft. × 17 ft., and 20 ft. high in the centre of the pent roof. The blocks of stone are exquisitely fitted together. Air holes pass out to the north and south face of the Pyramid,

The passage leading down to the other descending passage joins it near the subterranean chamber. It is vertical, in places only 2 ft. 4 in. square, and is 191 ft. deep.

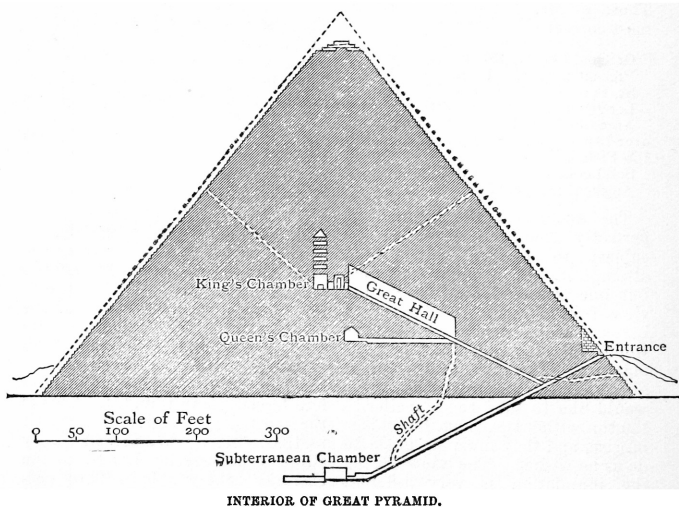
But leaving these two passages, we pass into the **Great Hall**, or Gallery, which continues to ascend at the same angle. It is 151 ft. long, 7 ft. wide, and 28 ft. high. The joints of the masonry are marvellous. The courses of stones overhang one another, so contracting to the great horizontal slabs of

reason has been assigned. In the three uppermost chambers the name of *Khufu* was found painted in red ochre, also quarrymen's marks.

At the upper end of the king's chamber is a red granite sarcophagus, mutilated, lidless, and uninscribed. It measures about $7\frac{1}{2}$ ft. \times 3 ft. 3 in. \times 3 ft. 4 in.

This chamber lies a little south and east of the centre of the Pyramid.

On the north and south sides of the chamber, above 3 ft. from the



the roof. At the end of this gallery a horizontal passage 22 ft. long, with an antechamber once protected by four granite doors, leads into the

King's Chamber, the principal chamber of the Pyramid. It is built of wonderfully fitted blocks of granite. Its measurements are about $35 \times 17 \times 19$ ft. The roof is formed of nine slabs of granite, each $18\frac{1}{2}$ ft. long. Above this chamber are five chambers, for the building of which no satisfactory

floor, are apertures about 8 in. \times 6 in.; these are the ends of the air shafts which have been traced to their opening on the outer faces.

The temperature inside the Pyramid is about 79° .

The Second Pyramid was built by *Khafra*, the successor of *Khufu*, the Khephren of Herodotus. It appears in the distance to be higher than the Great Pyramid, owing to its standing on higher ground. It was called in Egyptian "Ur," i.e. "the Great." The name of *Khafra*

was found on a casing stone of the Pyramid. A considerable amount of the original casing stone work remains at the top of this Pyramid, from about 130 ft. to 150 ft. from the top. This makes the ascent difficult and rather dangerous.

MEASUREMENTS.

Original height . . .	472 ft.
Present . . .	450 "
Length of side . . .	706 ft. 3 in.
Area . . .	55,419 sq. yds.
Solid contents . . .	2,156,960 cub. yds.
Angle of sides . . .	52° 20'.

There are two entrances to the interior, one at the base and one about 50 ft. above, in the north face. It was first explored by Belzoni in 1816. The passages descend parallel to one another for 100 ft. The upper one is lined for some distance with red granite. It leads into a chamber measuring $46\frac{1}{2} \times 16\frac{1}{2} \times 22\frac{1}{2}$ ft., in which is the red granite sarcophagus. It is a little larger than that of Khufu, and, like it, is uninscribed. Belzoni found in it the bones of an ox. An Arabic inscription on the walls shows that it was entered by one of the Khalifs.

The lower passage joins the upper one before it reaches the chamber.

Before this Pyramid could be laid out, the ground had to be levelled; thus there is left on the north and west sides of the Pyramid platform a rocky wall, and that is why we descend on approaching the Pyramid. To our left, as we come through the narrow, natural cleft in the rock, we can see traces of the work that this involved, in the squaring out of the rock. There is an inscription of the time of Ramses II at this point.

About 270 ft. from the east face of the Pyramid are the remains of the temple belonging to it, dedicated to *Khafra*.

Passing the west face of the Pyramid and some rock-tombs, one with the ceiling carved to resemble palm trunks, we come to

The Third Pyramid.—This be-

longed to *Men-kau-Ra*, the Mykerinus of Herodotus. It was called "*Her*" or the "*Upper*." It is much smaller than either of the other two Pyramids. The site in this case has been levelled by building up a substructure on the east side. The height of the Pyramid is 215 ft., and the length of side 346 ft. It is called by Arab writers the Red Pyramid, on account of its outer casing of red granite; about 37 ft. of this remains on the west side. But the surface of the stone is undressed, except just round the door. The entrance is on the north face, about 30 ft. from the base. The descending passage is 140 ft. long, 28 ft. of it being lined with granite, the remainder cut in the solid rock. It leads to a vestibule decorated with door-shaped sculptures. Passing three granite doors we come to a horizontal passage which leads into a chamber about 12 ft. wide and 46 ft. long. A shaft leads down from this chamber about 20 ft. to a granite-lined chamber, in which was found a basalt sarcophagus, sculptured in panels, but with no inscriptions. The wooden coffin and remains of a human body were also found. All were sent to England, but the sarcophagus was lost at sea. The coffin and body are now in the British Museum.

Another passage leads up from the upper chamber, through the Pyramid, but ends at about 50 ft. from the chamber.

About 40 ft. from the east face of the Pyramid are the remains of a temple, used, as that of *Khafra* was, in connection with the rites performed in honour of the dead king. The causeway by which the stones for building were brought from the river can be traced part of the way from this temple.

To the south of this Pyramid are three small ones. They all have passages descending to the centre. In the middle one is an uninscribed sarcophagus, and on the ceiling of the chamber is the name of *Men-*

kan-Ra. There is a sarcophagus in one of the others.

THE SPHINX.

To the south (about $\frac{1}{2}$ mile) and a little to the east of the Great Pyramid, on the edge of the great plateau, lies the Sphinx. On the way we pass three little Pyramids. The centre one and the south one belong to two daughters of Khufu. Nothing has been found in them.

The Sphinx represented to the Egyptians a form of their god Horus. *Hor-em-Khu*, or "Horus on the horizon," became in Greek times *Harmakhis*. Of its age it is impossible to speak definitely. At one time it was spoken of as prehistoric, then as belonging to the Middle Empire. But a *stèle* having been excavated in front of it, which recorded repairs done to the "temple of the Sphinx" in the reign of Thothmes IV (18th dynasty), the conclusion was come to that it must be the work of the Old Empire, probably of *Khafra*. But the modern German school of Egyptologists brings it down as late as the 12th dynasty, and say that it probably represents *Amen-em-hat III* (circa 2300 B.C.).

So impressive is the sight of this ancient face of stone, that one is helped to realise the millenniums that have passed since first it looked out over the landscape.

It is carved out of the solid rock, masonry being employed to complete it where the contour was wanting.

MEASUREMENTS.

Length of body	150 ft.
" " paws	50 "
" " head	30 "
Width of mouth	7 $\frac{1}{2}$ "
" " face	14 "
Height of ear	4 $\frac{1}{2}$ "
From crown to base . .	70 "

The sand has so much encroached on the monument, that its form is very much buried. Excavations took place under Caviglia, Mariette, and Maspero. Between the masonry paws of the Sphinx a kind

of temple was discovered, reached by an ascending flight of steps. Here were memorial tablets of Thothmes IV and Ramses II. This temple was protected in ancient times from the sand which so rapidly drifts in and fills it up, by crude brick walls, traces of which still remain. In this temple were found an altar and a small lion, facing the Sphinx. On a broken part of the granite tablet is the cartouche of *Khafra*.

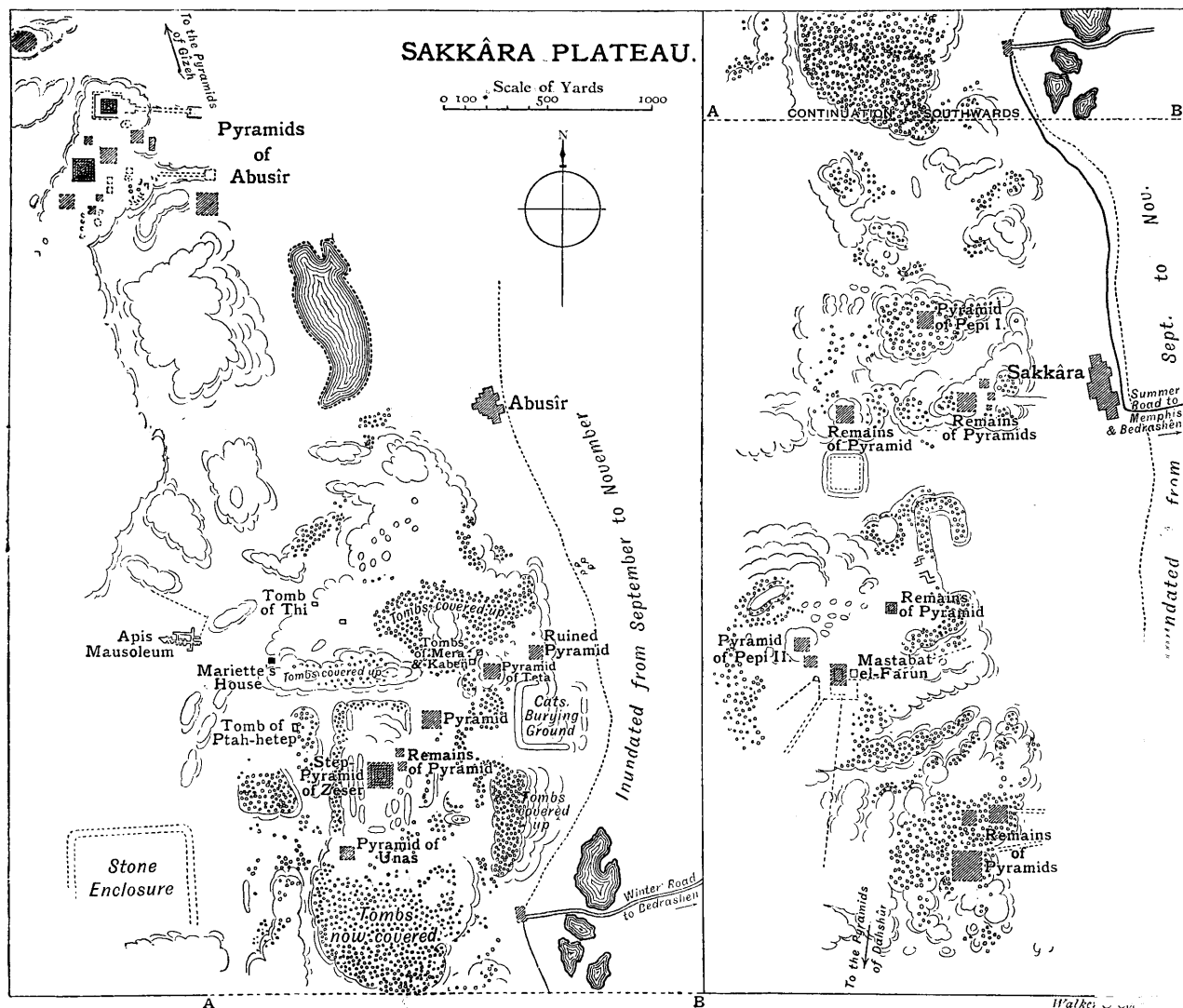
The head wears the *Klaft*, or linen head covering, and had originally the *uraeus*, the emblem of royalty on the forehead, and a beard. Parts of these two, with traces of colouring, are now in the British Museum.

The mutilation of this great monument commenced in Arab times. A fanatic Arab *Shêkh* did much to injure it in 1380, and some of the Mamlûks used it as a target.

If the traveller can see the Sphinx by moonlight, he should not fail to do so.

To the south-east of the Sphinx lies a unique

Granite Temple, called now the **Temple of the Sphinx**. It is connected with the temple of the Second Pyramid by a causeway, and was probably built by the same King *Khafra*, but no single inscription is there to confirm this conjecture, or to tell us anything about it; but when it was excavated by Mariette in 1853, the fine statue of *Khafra* now in the Cairo Museum was found, also eight smaller statues in a well. The temple, built of red granite and alabaster, is entirely buried in sand and débris, but the interior has been excavated. A passage has been made and steps cut down to it. Its plan is curious, resembling somewhat two T's, one issuing from the other. As we descend the passage, we find on the right-hand a small chamber built of blocks of alabaster. Opposite, on the left-hand side, is a staircase lined with



alabaster, which led to the roof of the temple.

We enter the temple at the north-west corner, into a hall 79 × 23 ft., with six pillars of single blocks of granite. Only two of the roofing stones remain. Out of the east side of this hall runs another, measuring 57½ ft. × 29 ft., with two rows of five granite columns.

From the south-west corner of the first hall a dark passage leads to six large niches in two stories, built of alabaster, supposed to be for the reception of mummies.

Another small hall without pillars lies parallel to the first hall. In the well here were also found statues of Khafra. At each end of this hall are two small chambers. The fitting together of the granite blocks should be particularly noticed. Also the manner in which the corners of the building were made, the corner evidently having been cut out of the block after it was placed in position.

TOMBS NEAR THE PYRAMIDS.

The tombs of this cemetery, though not to be compared as works of art with those at Sakkāra, are interesting.

The **Tomb of Numbers** is one of a group of rock-cut tombs in the edge of the plateau east of the Pyramids, just above the village of Kafr. It is the tomb of *Khafra-ankh* and *Herneka* his wife. *Khafra-ankh* was a priest of the pyramid of *Khafra*. The tomb is so-called because of the lists of the possessions of the owner.

Campbell's Tomb, called after the British consul-general in Egypt at the time when the tomb was excavated. It is late, belonging to the 26th dynasty. The mastaba proper has disappeared, but the shaft leading to the mummy chamber has been excavated. Of the four sarcophagi found, all had been plundered. One is now in the British Museum.

THE PYRAMIDS AND TOMBS OF SAKKĀRA.

This is a whole day's expedition from Cairo. Bedrashên, the starting-point, is reached either by train, leaving Cairo at 6.45 or 10 a.m., or by steamer. For the latter, see arrangements by various tourist agents posted up in hotels. Going by train somewhat shortens the donkey ride. Candles and magnesium wire necessary.

From Cairo the line passes through many palm groves. The Pyramid of *Khufu* is seen on the right, and over the Nile and Old Cairo are the Mokattam Hills. Nearly opposite Bedrashên is Helwân.

The ride from Bedrashên to Sakkāra takes about two hours, including the détour to visit the ruins of Memphis and the colossi. If the traveller arrives at Bedrashên unaccompanied by a dragoman he will be besieged by a noisy rough crowd of donkey-boys, each extolling his particular animal. It is well to have a stick with one. Fare, about P.T. 10 there and back.

The ride is at first along the railway line, which is crossed and the modern village of Bedrashên passed, the route then leading along an embankment, on either side of which there is water from September to November. We then pass along the edge of some higher ground, another tract which is covered with water from September to February. Some remains of the temple of Ptah of Memphis lie on the west side of this tract, and are covered with water during that time. The path brings us to a huge statue of Ramses II lying on the ground.

REMAINS OF MEMPHIS.

Memphis.—The modern village of Mitrahina marks the site of one of old Egypt's oldest towns. Herodotus says that it was founded by Mena, the first historical king, who turned the river out of its course in order to secure a good site. *Memphis* is the Greek rendering of the hieroglyphic *Men-nefer*,

the "beautiful dwelling" or "good place." It was also called the "white-walled city." It flourished under the 6th dynasty kings, its temple of *Ptah* being the largest in Egypt. But when the Theban God *Amen-Ra* superseded *Ptah*, and the Egyptian monarchs made Thebes their centre, Memphis began to decline. But even as late as the 20th dynasty its temple was the largest but two in the country. In Roman times it seems to have been an important place; but the rising Alexandria became a great rival, and from that time Memphis began to fall into ruins. Strabo, writing a few years B.C., tells of its ruined palaces. During excavations on the site of Memphis in 1854, some blocks with the cartouches of *Amen-hotep IV (Khu-en-aten)* were found. These are the farthest north remains of the "Disk worshippers" yet discovered.

The Colossal Statues of Ramses II.—The one lying in the open is of granite. With the crown which now lies on the ground beside it, it was 31½ ft. high. The relief on the left side represents Princess *Bent-Anat*. The king's name occurs several times on the statue. In a little wooden building near by (entrance, P.T. 4) is another colossal statue of Ramses II in a fine, hard limestone which takes a good polish. It also is lying on its back; but a little wooden staircase leads up to a platform over the figure, whence the features can be examined. It is 42 ft. high. The figures by the side are a son and a daughter. The king's name is on his belt. This statue was probably one of those in front of the great

Temple of Ptah.—Of the original temple founded by *Mena* almost nothing remains. But two statues of *Ptah* were found, unique examples of life-size figures of a god. To the north are the remains of a small temple of *Ptah* built by Ramses II. A very charming head in granite lies on higher ground near by.

Returning to the main route, we continue through various crops and palm groves having the desert

plateau with several pyramids in view, until we pass Sakkâra, skirt a palm grove, and find ourselves ascending the somewhat steep path to the desert. Immediately we are in the vast

Necropolis of Sakkâra.—The principal and most interesting tombs are of the Ancient Empire. Several are kept closed by sand to protect them from the Arabs. But some have doors to them, and are looked after by a keeper.

The chief monument we see, in point of size, is the

Step Pyramid of King Zeser of the 3rd dynasty, therefore probably the oldest pyramid in Egypt. It is 197 ft. high; two sides measure 351 ft. and two 393 ft., the plan not being square. It is not safe to visit the interior, which is now closed. There are numerous passages of various dates. The tomb-chamber was excavated in the rock beneath the centre of the pyramid. Two chambers were lined with blue-green tiles, similar in type to those recently found by Petrie at Abydos, and in one was found a human skull and the gilded soles of two feet.

Towards the left, about 300 yds. to the south-west of the Step Pyramid, is the

Pyramid of Unas, which should be visited as a type of the 6th dynasty pyramids. Its original height was 62 ft., and length of side 220 ft. The entrance, which is constantly drifting up with sand, is in the north face. It is sometimes rather difficult of access, there being not too much room between the sand and the lintel to reach the door. (Keeper, "ghafir," must be fetched.) The horizontal passage, at the end of which were three granite portcullises, leads to a chamber, with the tomb-chamber to the right and a smaller chamber to the left. The two former have elaborately painted ceilings, and the walls are covered with incised hieroglyphs coloured a pale green-blue. The inscriptions are the oldest religious texts in Egypt; they relate to the future

life. In the tomb-chamber is an enormous black basalt sarcophagus. Some fragments of the mummy were found. The wall surrounding the sarcophagus is lined with alabaster painted in zigzag patterns.

Recent investigations by M. Maspero have revealed the fact that this pyramid is built upon the site of a still older—probably pre-dynastic—burial-place.

From the top of the pyramid there is a good View. To the south we see first two ruined pyramids, those of Pepi I and Pepi II. Beyond is a kind of square mass called the Mastabat el-Farûn. Still farther south are the Pyramids of Dahshûr.

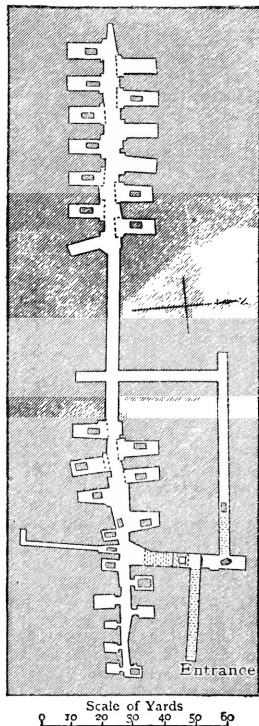
North-east of the Step Pyramid are two small pyramids, the easternmost one being that of *Teta*. In construction and inscriptions it is similar to that of Unas.

The usual route followed takes us between these two pyramids to (20 minutes) **Mariette's House**, where lunch is usually taken. (Fee of P.T. 2 or 3 to guardian.) Near this is the

Apis Mausoleum. (Guide to this and the tombs, P.T. 8-10; even if accompanied by a dragoman this guide must be taken.)

Apis was the sacred bull of which Herodotus tells us that it is "the calf of a cow incapable of conceiving another offspring; and the Egyptians say that lightning descends upon the cow from heaven, and that from thence it brings forth Apis. This calf, which is called Apis, has the following marks: it is black, and has a square spot of white on the forehead, and on the back the figure of an eagle; and in the tail double hairs, and on the tongue a beetle." The famous *Serapeum* spoken of by Strabo was the series of chapels (all of which have disappeared) built over these subterranean tombs. Originally a *dromos* or avenue of sphinxes led up to it, 141 of which were excavated by Mariette, who discovered the ancient site. At the end were eleven statues of Greek philosophers and writers. Remains of one or two other temples were also discovered, also traces of the pylons of the *Serapeum*. The mummy of *Kha-em-uas*, the favourite son of

Ramses II, was found near the entrance to the north. The gold ornaments found on him were sent to the Louvre. It was in 1861 that M. Mariette discovered the entrance to the great vaults in which the bulls were buried. The earliest burial was in the reign of Amen-hetep III of the 18th dynasty.



Scale of Yards
0 10 20 30 40 50 60

Apis Tombs.

Entering, we find ourselves in a chamber with niches in the limestone. This is the commencement of the third part of the mausoleum and the latest, being of the 26th to Ptolemaic dynasties. The earlier parts are sanded up again, as they

were less interesting and insecure. We turn to the right, and then to the left along a long passage passing a huge granite sarcophagus, which nearly blocks the way. Again the corridor turns to the left, and then reaches a cross passage. We turn to the right, and soon find ourselves in a gallery 210 yds. long with recesses or pits on either hand, and must proceed with caution. There are twenty-four sarcophagi still *in situ*, most of them having their lids pushed to one side. All but two, in which Mariette found some trifles, had been rifled. Only three are inscribed, showing the names of *Amasis*, *Cambyzes*, and *Kabbash*. Their average measurements are $13 \times 7\frac{1}{2} \times 11$ ft., and their weight 65 tons. They are hewn out of solid blocks of red or black granite, or limestone. In the last recess but one on the right there is a stair by which one can descend and inspect the sarcophagus.

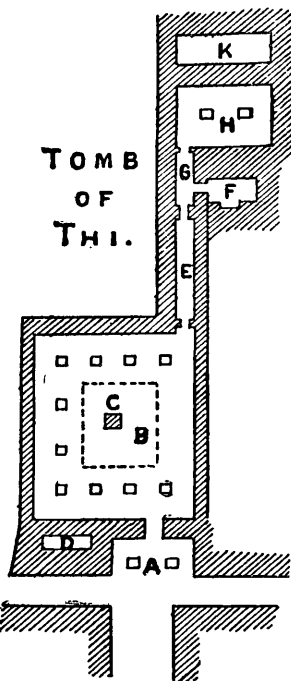
Returning, we go nearly to the end of the corridor, where a turning to the left brings us back to the first chamber. In order to reach it a sarcophagus has to be crossed by steps.

The walls of these passages contained a large number of stelæ, tablets inscribed with records of the death and burial of the bulls, and of festivals. These, which are now in the Louvre and Cairo museums, are of immense importance historically, and have been of great help to chronologists.

Leaving the hot atmosphere of the Apis Mausoleum, we return east, and shortly come to the

Tomb of Thi.—Until the tombs of Mera and Kaben were discovered, this was the most interesting tomb at Sakkâra, perhaps many will still think it ranks first. It was discovered by Mariette, and it is of the time of *Kaka* and *User-en-Ra*, kings of the 5th dynasty, under whom Thi held high office. Of humble origin, he raised himself by his abilities, and had a princess for wife, with the rank of prince for his

sons. Though now covered with sand, the mastaba or tomb was originally all above the ground-level. In the portico with two pillars, A, we see representations of Thi on either side of the entrance. He resembles throughout the tomb his statue in the Cairo Museum. In court B the reliefs are much

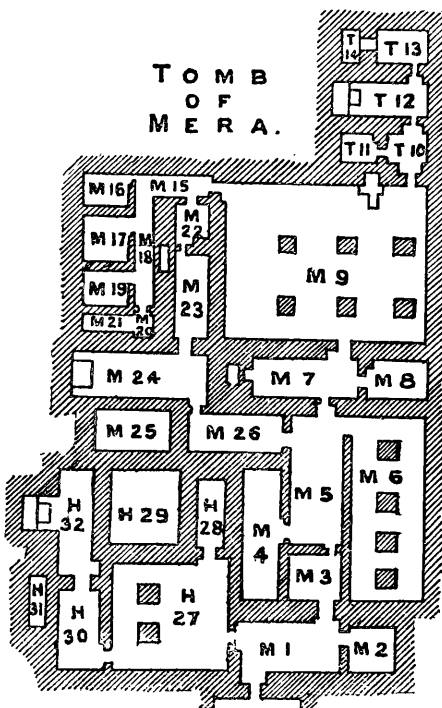


damaged. At C is a shaft leading underneath the tomb-chambers to K, where is the uninscribed limestone sarcophagus of Thi. The reliefs in E represent servants bringing offerings, statues of Thi being drawn along in sledges, Thi in a boat. The hieroglyphs explain everything. In F we see

bakers and potters at work. In G, on the left, we see ships of various builds. In the last room, H, are the best paintings. The ceiling is made to look like palm stems. Turning to the right on entering, we see Thi in his light skiff fowling in the marshes. There are hippopotami and crocodiles in the water.

and the manner of using them. On the east wall extremely interesting harvesting and boat-building scenes. Chamber D on plan is a *serdāb*, or hidden chamber.

Returning to Mariette's house, we turn eastwards, and, passing a number of covered-up Roman tombs, we come to



Then follow cattle scenes, a calf being held while a man milks the cow. On the west wall the stelæ of Thi give his titles. On the south wall, in centre, a scene in a court of justice. The birds below are very good. Farther on are many trade scenes, showing tools

The Tomb of Mera. This and the next tomb were discovered by M. de Morgan in 1893. There are thirty-two chambers in it, of which twenty-one belong to *Mera*, six to *Her-ut-khert*, his wife, and five to *Teta*, his son. The order of chambers in plan should be fol-

lowed. It belongs to the time of the 6th dynasty. On the façade we see *Mera*, his wife, and little son. M1. *Mera* and his wife in a boat fishing, in another scene fowling. The details of birds, fish, etc., well rendered. M2. The mummy shaft. M3. *W. wall*, a desert hunt, a lion seizing an ox, hound bringing down an antelope. *E. wall*, craftsmen at work; goldsmiths, carpenters, stone vase makers. M5. *E. wall*, note a servant leading two hounds and a monkey. *W. wall*, picture of a hall with lotus-bud columns, people coming to be taxed. M6. Notice the harper on *W. wall*, *Merain* a chair. *E. wall*, lowest rows, dancers. M8. *N. wall*, treading grapes and storing fruit. M9 has a statue of *Mera* in a recess, with steps and table of offerings in alabaster. To the left of this, pictures of hyenas, acrobats, and mountebanks, *Mera* in a carrying-chair. *W. wall*, ships. *S. wall*, realistic funeral procession, with mourners. *E. wall*, harvest scenes. *Mera* playing draughts with his wife. Rooms 10-14 belong to the son *Teta*. T10. Animals; fattening geese. M15 to M23 were store-rooms. M25 is not accessible; a painted statue of *Mera* was found in it. H27. *Her-ua-t-khert* receives gifts from attendants. A carrying-chair adorned with lions' heads.

Just to the N.-E. of this mastaba is the

Tomb of Kaben, in which the exquisite work of the reliefs is perhaps finer than that in the Tombs of *Thi* and *Mera*. The scenes are much the same as those in the other tombs. On the façade is a most spirited fishing scene. The water-plants and insects should be noticed. The first chamber, which can be seen without candles, has a charming garden scene on left wall, and on the right wall men carrying fish in baskets, details very fine.

The **Tomb of Ptah-hetep**, which for many years was closed to the public, has now been reopened. The tomb is to the south

of Mariette's house. The entrance, on the north, leads into a corridor. Through the second doorway on the right we reach a chamber with four pillars. Opposite is a door into the chapel of Akhet-hetep, son (?) of Ptah-hetep, and to the left is a passage leading into the chapel of Ptah-hetep. Here the sculptures and paintings are most interesting, showing some variations of those in the tombs of *Thi* and *Mera*. The finest work is on the east wall, where Ptah-hetep is seen "looking at every good pastime that is done in the whole land."

If the trip is to be continued to Gizeh, we now descend to the plain again, and instead of turning to the right to ride to Bedrashên, we turn to the left towards the (about $\frac{3}{4}$ hr.)

Pyramids of Abusir of the 5th dynasty. Having been badly built, they are in a ruinous condition, only five of the original fourteen being distinguishable. The central pyramid is that of *Ra-en-user*, the northernmost that of *Sahu-Ra*. Some of the blocks used in roofing the chambers measure $50 \times 35 \times 12$ ft.

Continuing north, we come to the interesting

Mastaba of Ptah-shepses, with some brilliant colouring. It dates from the 5th dynasty, having the cartouches of *Sahu-Ra*, *An*, and *Assa*. Notice in the second chamber pictures of primitive dahabiyas. The lotiform columns are the only instance known of this period.

The ride to Gizeh from Abusir takes about two hours. In March there are some pretty wild flowers springing up along the edge of the cultivated land; particularly a small purple iris which grows in little clumps.

The **Pyramids of Dahshûr** are seldom visited. They cannot be included in the Sakkâra expedition, an entire day must be given up to them. The route is the same as to Sakkâra until Mit-Rahina is passed, where it turns off to the left.

The north brick pyramid, very much ruined, was opened by M. de Morgan.

To reach the entrance one is let down 30 ft. by a rope. There are many passages and chambers; all uninscribed. One red granite chamber painted white contains a sarcophagus; and the red granite sarcophagus of Queen *Nefert-hent*, in another part, is inscribed with her name. Buried carelessly in the earth, as if hidden by disturbed robbers, M. de Morgan found some beautiful 12th dynasty gold jewelry, now in the museum.

The great stone pyramid, 326 ft. high, lies in the desert to the east about $\frac{1}{2}$ hour's ride. It presents nothing of interest. In the

South brick pyramid (usually closed) were found two undisturbed 12th dynasty burials with fine jewelry. The

South stone pyramid, built at two angles, is therefore called the "blunted pyramid." A little north of M. de Morgan's house are some mounds marking the sites of brick pyramids; the limestone chambers and passages were opened in 1896. They are uninscribed, as are the huge granite sarcophagi found in them.

If on a camping expedition, the Pyramids of Pepi I (difficult of access) and Pepi II should be visited on the way to Sakkâra.

SECTION 8.

THE FAYÛM AND OASES.

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(a) The ordinary traveller can have a glimpse of this province in a day from Cairo, by taking the train to Wasta and thence through the province to Abûxa, the railway terminus, and return the same way.

(b) The International Sleeping Car Co. and Cook have arranged a weekly excursion, leaving Cairo on Thursdays at 6.50 p.m. and returning to Cairo on Saturdays at 9.50 p.m. Passengers sleep and have meals in the cars. Fare, including railway, sleeping and dining car accommodation, meals, sight-seeing, donkeys, etc., £7.

(c) A very pleasant week may be spent camping in the Fayûm by those who are interested in the antiquities, or by those who wish to

shoot. A dragoman will charge for tents, food, and travelling—by train, camel, or donkey—about 25s. to 30s. per day for each person.

The best centres for sport are Tomia and the N.-E. corner of the lake.

(d) It is quite possible to spend three days at the primitive hotel at Medina, and make excursions from that place.

Egypt has been likened in shape to a lotus with stalk and bud, the Delta being the flower, the Nile Valley the stalk, and the Fayûm the bud. The Fayûm is practically a large oasis, though separated from the Nile Valley only by a narrow strip of desert. It is extremely fertile, a fact which it owes to the splendid system of canals, fed by the Bahr Yûsuf, and the lake called the Birket el-Kurûn. In its area are many interesting remains, it having been specially the scene of great irrigation works during the 12th dynasty. Its gardens are the finest in Egypt, growing apricots, grapes, figs, olives, and other fruits.

CAIRO TO MEDÏNA.

From the principal station, Cairo, to Medina el-Fayûm (changing at Wasta), at 8.30 a.m.; fare P.T. 27. About 58 miles in $1\frac{1}{2}$ hrs. Arrive at Medina at 11.16 noon, and Abûxa at 12.50. Leave Abûxa 4.10, arrive Cairo about 8.45. The railway time table only gives "Fayoum" for Medina.

From Wasta the line crosses a strip of cultivated land, then ascends the desert over low hills to the oasis. The Pyramid of Medûm is seen to the north, and to the south the Pyramid of El-Lahtûn.

20 miles, El-Edwa on the cultivated land.

25 miles, Medina: see "HOTEL LIST." Post and telegraph offices. This is one of the most picturesque towns in Egypt, owing partly to the unusual fact of its having a stream running through it. The stream is one of the two branches of the Bahr Yûsuf that water the province. The

bazaar, which is more than a mile long, is very interesting and pretty, passing over several canals. But unfortunately the picturesque old bridges have been replaced by modern iron ones. The mosque of Kait Bey is built on a bridge over the river in the north part of the town.

North of the town are the mounds of the ancient *Arsinoë* or *Crocodilopolis*, the crocodile being the sacred animal of the nome. Numbers of valuable papyri have been found here, mostly Greek.

[Branch line to Senûris.]

40 miles, **Abûxa.**

EXCURSIONS FROM MEDÎNA.

I. To **Hawâra** and site of Labyrinth; about 6 miles; donkey, P.T. 20. The route lies first by the side of the Bahr Yûsuf; then crossing various canals we come to rising ground, and on the platform stands the Pyramid. It is built of crude bricks round a nucleus of natural rock, the limestone outer casing having long ago disappeared. When opened it was found to belong to the time of Amen-em-hat III, 12th dynasty. Objects found in it are now in the Museum at Cairo. It was south of this Pyramid that the **Labyrinth**, that wonderful building described by Herodotus, stood. It covered an enormous area, which, unfortunately, has served as a quarry for centuries. There are, therefore, very few remains; a few broken columns and capitals in limestone or granite are all that can be seen. In all probability the building was the work of Amen-em-hat III.

II. To **El-Lahûn**. This is merely an extension of Excursion I. for another 6 miles south-east. The Pyramid was opened by Mr. Petrie, and proved to be that of Usert-sen II, 12th dynasty. Near this are the great sluices through which the Bahr Yûsuf is admitted into the Fayûm. About $\frac{1}{2}$ mile east of El-Lahûn was a temple and town for the workmen who built the

Pyramid. Remains can be seen and fragments of pottery picked up.

About $1\frac{1}{2}$ miles south, at the end of the El-Lahûn dyke, is **Gurôb**, where Thothmes III built a temple, of which only the foundations can now be traced. There are old Egyptian and Ptolemaic tombs in the neighbourhood.

III. To the **Birket el-Kurûn**. Donkeys must be taken in the train to Abshawi. It is a ride of about $2\frac{1}{2}$ hrs. to the lake. By informing the proprietor of the Medîna hotel beforehand, the "Hotel Moeris" on the lake may be used. Comfortable sleeping accommodation under canvas. The "Birket" or lake is 130 ft. below the Mediterranean level. It is about 34 miles long by $6\frac{1}{2}$ miles broad, but is never very deep. It covers part of the site of the famous Lake Moeris, the great work of Amen-em-hat III. Sir R. Hanbury Brown, K.C.M.G., late inspector-general of irrigation, has very carefully surveyed the whole area of the Fayûm, and has published the results in his book, *The Fayûm and Lake Moeris*. The fish-market on the shore is particularly interesting. If a boat can be procured, the excursion should be continued to the other side of the lake, where are the ruins of **Dîma**, which are most interesting. But for this continuation a night must be spent in tents.

IV. To **Biahmu** and **Senûris**. If Biahmu alone is to be visited it should be done on donkey-back (P.T. 5). If Senûris is to be included, the train ($7\frac{1}{2}$ miles) should be taken. The ruins at Biahmu are of a unique kind. There are two ruined Pyramids surrounded by courts, called by the Arabs "Pharaoh's Chairs." Fragments of statues which must have been 40 ft. high were found at the base by Mr. Petrie. These are probably the remains of the two Pyramids, with colossal seated statues of Amen-em-hat on the top, of which

Herodotus speaks, and which he describes as standing in Lake Moeris. The country in this neighbourhood is particularly fertile and very pretty. Senûris occupies the site of an old town, but there are no ruins.

THE OASES.

The best time for a visit to any of the oases is between November and mid-March. Any really efficient dragoman could arrange a trip to the Little Oasis, and on to the Great Oasis. It would take between a fortnight and three weeks. Desert roads are all much alike. They wind about, avoiding every incline, consisting simply of parallel tracks worn by the camels of many caravans. After mounting the desert plateau from the Nile Valley there is little variety in the journey until the edge of the great depression in which the oasis lies has been reached.

There are four oases in the western desert—the Bahriya and Farafra oases, which belong to the *mudiriya* of Minia, and the Kharga and Dakhla oases, under the Asyût *mudiriya*. These are all connected with one another by desert routes.

The Bahriya Oasis is the "Little Oasis" of the Romans. It is about three days' journey from Girga on the Nile. The Arabic for oasis is *wah*, hence it is known as the Wah el-Bahriya. The inhabitants are quite friendly. Many of them have never been out of the oasis. They are less industrious than the fellahîn, not having to work so hard to irrigate their fields, water flowing freely. Unfortunately this water collects into pools, and becoming stagnant poisons the air with miasma. The water in the springs has a temperature from 30° to 40° higher than that of the air. The 5000 or so inhabitants live in four villages. They grow various kinds of fruit and dates. Of the latter they export four kinds. There are a few remains of buildings of Roman and Coptic origin.

The Farafra Oasis.—"Land of Cattle" is said to be the meaning of Farafra. The route is from Asyût, 188 miles in about 8 days. It is only an extensive depression in the desert, with a few springs, and about 3 sq. kilometres of cultivated land and palm groves, producing scarcely sufficient to support its 500 inhabitants. It is the healthiest of the oases, being open to the north wind. The Farfaroni, as the people are called, live in one village, Kasr Farafra, which consists of about 100 mud-brick houses. There is a fort here of some age, and a stele of the 18th dynasty was found in the oasis. A white variety of the fennec fox is found. The olive trees, whose fruit used to be exported, appear to have stopped bearing.

Wah el-Kharga (railway from Farshût, in course of construction) is part of the "Great Oasis" of the Romans. There are six different routes to it from the Nile. It is about 126 miles from Esna. But the favourite native route is to Asyût, or more properly to Beni Adi, 17 miles W.N.W. of Asyût. This is the road by which, in old days, slaves were brought from the south. The descent into the oasis is steep, the cliffs which border this natural excavation in the Libyan desert being between 700 and 800 feet high. These unfortunately form a screen in the north against the cooling wind, hence the unhealthy heat in the summer. The lowest point in the oasis is 60 feet below sea-level. The flora is the same as that of the Nile Valley. There are, besides domestic animals, only grey foxes, small snakes, and insects. The total area of the oasis is 3000 square kilometres, of which only 19 square kilometres are cultivated.

The oasis was known in the time of Thothmes III, who used it as a place of banishment. Indeed, this and other oases seem to have been frequently so used, Bishop Nestorius being sent here in 435 A.D. The ruins of the ancient city of *Hibis*, north of the village of

Kharga, are still well preserved. They contain the cartouches of Darius II and Nectanebus I. There are also remains of Roman fortresses and look-out stations, Christian chapels and tombs, cellular structures like columbaria, and, most important of all, the wells. These—in Arabic, *Ain* or *Bir*—are, many of them, still in good working order. Of the 7850 inhabitants of the oasis, 4800 live in the village of Kharga. The seat of government and the government doctor are there, and there is a telegraph office. It is a curious collection of mud-brick houses with the streets covered in like tunnels, and without shops or bazaars. Two minarets guide one to the mosque.

Wah el-Dakhla, or the "Inner Oasis," was included with El-Kharga under the name of the "Great Oasis" by the Romans. It is the most important of these four oases, by reason of its large number of inhabitants (17,090), its larger cultivated area, and the copiousness of its water supply. There are two roads to it from El-Kharga (75 miles), the southern being level and easy going. The direct road from Beni Adi, used by the date caravans, is 156 miles, or 62½ hours by baggage camel—that is, about 6 days. It is due west of Erment on the Nile. It lies between the great limestone plateau in the north and the low-lying sandstone region stretching to the south. Only little more than half the cultivable land is cultivated, and this is divided into two distinct areas. Of animals there are the common gazelle, the jackal (which is here partly a vegetable eater), the Egyptian fox and fennec fox, shrews, cats, weasels, mice, and hares; quail, snipe, duck, coots, sand-grouse; and the large monitor is abundant. Besides the palms and *sont* trees, many fruit trees flourish—the orange, lime, sweet lemon, pomegranate, mulberry, apricot, banana, and fig forming sometimes quite a thick jungle under the palms. This may

be especially noticed at Rashida village. There are fourteen villages altogether and 420 wells. Many of these were bored by the Romans, and are as deep and effective as the modern ones.

Kasr DakhI, the largest and most important village, prettily situated in a wooded district, was the old capital. But now the *namâr* lives at Mut, which has become the government centre. Near this place two stelæ with the name of Shishak II were found. At another village, called Smint, there are buildings dating from Roman times.

The revenue from this oasis is £2483.

The Oasis of Siwa.—This is the most interesting and the most inaccessible of the oases. In ancient times it was celebrated for its oracle of Jupiter Ammon, after which it was named; and at present it is notorious as a stronghold of that form of Mohammedan fanaticism instigated by the Senussi Mahdi, whose adherents are found in North Africa, Somaliland, and Arabia. Their important city is Jarabub, which is 110 miles west of the oasis, and out of which no European traveller has returned alive for many years. The Dervish Mahdi in the Sûdan tried to induce Senussi to join him, but fortunately for the peace of Egypt and the Sûdan he refused.

There is a route from Alexandria and three from Cairo, one of which passes through the Bahriya Oasis. The journey occupies altogether between four and five weeks there and back.

The population numbers about 3500. A peculiar language is spoken, and some strange customs obtain among the people. They export quantities of very good dates of five varieties.

At Jebel Muta there is an Egyptian tomb, painted with scenes and hieroglyphs, and many other tombs, all of which have been rifled. At Umm Bêda there are ruins of a temple of Amen, and there are few other remains at various spots in the oasis.

CAIRO TO ASWÂN.

SCHEDULE OF MILEAGE.

SECOND CATARACT.
Aswân to Korosko 105 miles,
Korosko to Wady-Halfa 105 miles.

GUIDE TO PALESTINE AND EGYPT.
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PART II.

THE NILE JOURNEY.

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TRAVELLERS ascending the Nile and intending to visit the monuments must provide themselves with "**Antiquities Tickets.**" The P.T. 120, *i.e.* about £1, 5s., paid for this is a Government tax levied on all who travel up the river for this purpose. Tickets can be had at the Museum, or from the tourist agents in Cairo.

There are three modes of journeying in Upper Egypt: by dahabiya, by steamer, and by rail. The last is the cheapest, and the first the slowest and most expensive.

The **Voyage by Dahabiya** to Aswân and back cannot be accomplished under seven weeks,—if the winds are contrary it will take longer. The dahabiya is a sailing boat, with a hull somewhat like a house-boat. It draws, if a modern iron boat, very little water (about 2 ft.), and carries an enormous sail and one small one. The advantage of making the journey in this way is that—if a proper agreement has been come to with the dragoman and *reis* (captain)—the traveller can stop where he likes, and see many interesting places at which the steamer does not stop. Some people make the

voyage in a dahabiya towed by a steam-tug.

There are several first-class dragomans in Cairo, whose names can be had at hotels, and such a trip can be arranged through them, or through any of the tourist agents. The charge varies very much according to the size, age, and build of the boat; the number of the party; the experience of the dragoman employed; and the style of living. *Travellers are recommended to wait until they are in Cairo before making arrangements for such a trip.*

A fairly moderate charge would be about £5 to £6 per day for two persons, or £6 to £7 per day for three or four persons, which would make the journey to Aswân and back cost about £300 to £350 for two persons, or £350 to £400 for three or four persons.

Before engaging a dragoman the intending traveller should make thorough inquiries into his character, and make some day excursions with him. For the above prices he provides the boat and crew, servants, donkeys for the expeditions, a *filaka*, or small boat with sail (as well as the boat with the chicken coops), full equipment and food. A formal contract must be made with the dragoman before starting. At the end of the voyage bakshish is expected by everyone.

The **Voyage by Steamer.**

There are two lines of steamers running from **Cairo to Aswân**.

A.—THOS. COOK & SON (EGYPT) LIMITED have two sets of steamers (paddle steamers).

1st. The large *Tourist Steamers*, carrying from 40 to 77 passengers, and leaving Cairo weekly. Time, 20 days. Fare, including everything but drinks, £50. For specially-fitted cabins, £60.

2nd. The "*Express*" *Steamers*, leaving Cairo on Fridays and Mondays. Time, 19 days. Fare, including seven days at hotels in Luxor and Aswân, £22, not including excursions on shore.

B.—THE HAMBURG AND ANGLO-AMERICAN NILE STEAMER AND HOTEL COMPANY have also two sets of steamers (stern-wheelers).

1st. *Large Stern - Wheelers*, carrying about 70 passengers. From Cairo every Friday. Time, 20 days. Fare, from £40, including everything but drinks.

2nd. *Express Steamers between Luxor and Aswân* in connection with rail from Cairo. Weekly. Time to Aswân direct, 1½ days. Fare, £4; return, £8. Complete trip, Cairo to Luxor by sleeping car, steamer Luxor to Aswân, seven days in hotels at Luxor and Aswân, return Cairo same way, £18. Time, 10 days.

From Aswân to Wady Halfa there are three sets of steamers.

A.—THOS. COOK & SON's *Tourist Steamers*. Time, 7 days. Fare, £20.

B.—ANGLO-AMERICAN CO.'s *Tourist Steamers*. Time, 7 days. Fare, £20.

C.—SÛDÂN GOVERNMENT STEAMERS. By these steamers the traveller can see Abu Simbel on the way up, but the steamer makes no other stop. Leave Aswân, Mondays and Thursdays, at 9 p.m. Arrive Halfa, Wednesdays and Saturdays, 2 p.m., allowing the early morning of Wednesday and Saturday on the outward journey for seeing Abû Simbel. Arrive back in Aswân, Fridays and Mondays, 7 a.m. Return fare,

including food, about £11, 10s. European servants, about £4, 6s. inclusive.

Combined rail and steamer trips are arranged by the different steamer companies. In this way an eight days' trip from Cairo to Aswân can be accomplished for £13, 10s. Inquiry should be made of the Tourist Agents.

The Journey by Train. There is a railway from Cairo to Aswân, with a break of gauge at Luxor. Trains run as follows:—

	a.m.	p.m.	p.m.
Cairo . .	dep. 8.30	6.30*	8.0†
	p.m.	a.m.	a.m.
Luxor . .	arr. 11.40	8.45	9.30
	a.m.		a.m.
„ . .	dep. 5.15	...	10.0
	p.m.		p.m.
Aswân . .	arr. 1.38	...	4.30

* *Train de luxe*: Sleeping and restaurant cars only. Runs only during tourist season, on Mondays, Wednesdays, and Saturdays.

† Until the *Train de luxe* service commences, a sleeping and restaurant car will be attached to this train on Mondays, Wednesdays, and Saturdays.

Return trains—

	a.m.		a.m.
Aswân . .	dep. 5.0	...	9.53
	p.m.		p.m.
Luxor . .	arr. 1.55	...	4.22
	a.m.	p.m.	p.m.
„ . .	dep. 5.30	5.30†	6.30*
	p.m.	a.m.	a.m.
Cairo . .	arr. 8.40	7.20	8.50

* *Train de luxe*: Sleeping and restaurant cars only. Runs only during tourist season, on Tuesdays, Thursdays, and Sundays.

† Until the *Train de luxe* service commences, a sleeping and restaurant car will be attached to this train on Tuesdays, Thursdays, and Sundays.

Fares—Cairo to Luxor.	1st class, P.T. 206, i.e. £2, 2s. 6d.
	2nd class, P.T. 103, i.e. £1, 1s. 3d.
Luxor to Aswân.	1st class, P.T. 87½, i.e. 18s.
	2nd class, P.T. 44, i.e. 9s. 1d.

The journey is very dusty and tedious. There is an hotel at Asyût, where it is possible to break the journey and spend the night. Food should be taken for the journey by ordinary train.

SECTION 9.

CAIRO TO LUXOR BY THE NILE.

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*Abbreviations. — S. & R. stat.: Steamer and railway stations.
P. & T. off.: Post and telegraph offices.*

Steamers and dahabiyas start from the south side of the Kasr en-Nil Bridge. Leaving the quay, the steamer passes the British Agency, the Palaces of Ibrâhîm Pasha and of the Khedive Ismail's mother, and the island of Rôda on the left, and Gezîra on the right. About the end of Gezîra, and just beyond it, is the favourite anchorage of dahabiyas, many of which may be seen. Passing Gizeh, then on the left the quarries of Tûra and Masâra, Helwân may be seen 3 miles inland (see p. 75). At **Hawamdiya** is the only sugar refinery in Egypt. It belongs to the *Société Generale des Sucreries et de la Raffinerie d'Egypte*, a company which owns all but two of the sugar factories in Egypt. Here about 30,000 tons are refined in the year. The company owns nearly 600 miles of railway, 150 locomotives, and about 40 steamers and steam tugs.

The cane is, generally speaking, grown by the Fellahin and collected by the company, but the company itself cultivates 16,000 acres. The sugar is mostly consumed in the country. All the exported sugar goes east (see p. 110). Opposite is

14½ miles, **Bedrashên**, the starting-point for the expedition to Sakkâra (see p. 85). Nearly all the way from Cairo to Wasta there are pyramids in sight. Almost before the Dahshûr group has disappeared we reach,

31 miles, **Kafr el-Ayyât** (S. & R. stations) and see the unimportant Pyramids of Lisht. Mena's dyke was supposed to have started at this place, where there are some ancient remains. From

Rikka, the Pyramid of Medûm is plainly seen, and this is the starting-place for a visit to this most picturesque of all the pyramids. It is a very pretty ride of ¼ hr. through green crops and past little villages on mounds to the desert where, besides the pyramid of *Seneferu*, 1st king of the 4th dynasty, there are mastabas of the same period, of the greatest interest. The pyramid is different in shape and colouring from any others, being of a red and yellow tint. The interior is easily reached, but there is nothing in the chamber. The fine specimen of a pyramid temple discovered by Mr. Petrie on the east side is entirely covered up again for fear of its being mutilated by the Arabs, for which reason most of the tombs are closed. In one of the mounds north of the pyramid is the tomb of *Nefer-maât*, which shows some very beautifully carved hieroglyphs. In the tomb of *Atet* was found the celebrated picture of geese now in the Cairo Museum. Here also is the tomb of *Ra-hetep* and *Nefert*, whose statues are in the Museum. Their tomb, unfortunately much mutilated, has the most charmingly coloured pictures and hieroglyphs cut in low relief on the limestone.

The mounds on the other side of the river are those of the ancient *Aphroditopolis*.

50 miles, **Wasta** (S. & R. stat.; P. & T. off.). The railway to the Fayûm (see p. 91) starts from this place.

Passing several small villages,

THE NILE TO WADY HALFA, PART 1



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Stanford's Geog^y Estab^t London

among which is the larger *Bâsh*, with a large convent of Coptic monks, who keep up constant communication with the convents of St. Antony and St. Paul in the eastern desert, we reach,

72 miles, **Beni Suêf**, the residence of a Mudîr. It has a population of 10,000 (S. & R. stat. ; P. & T. off., the latter 1½ hr. from the river). The town looks picturesque. Woollen carpets and coarse linen stuffs for the Fellahin are manufactured here.

Opposite is *Dêr Byâd*, a Coptic convent, the starting-point for the desert monasteries three days distant. In this part of the desert also are alabaster quarries, whence that which decorates the Mohammed Ali mosque in Cairo was brought.

Nine miles inland from *Isment*, south of Beni Suêf, at **Ahnas el-Medîna**, are some remains of a limestone and granite temple of Ramses II, which marks the site of the once important *Heracleopolis*, the capital of the 9th and 10th dynasty kings.

The cultivated land now lies all on the west bank, the limestone hills coming gradually nearer on the east, until at

Bibba (S. & R. stat. ; P. & T. off. ; Government Dispensary) they become precipitous cliffs overhanging the water. In places a fringe of maidenhair fern runs along just above the water-line. This is a picturesque reach of the river, with the village of Bibba on the west bank, and the cliffs opposite, crowned with a little shêkh's tomb.

The huge chimneys we frequently pass belong to sugar factories. Sugar is one of the chief crops in Egypt. Planted in March and April, it is not cut until January and February, when many *merkabs* (native sailing boats) may be seen picturesquely laden with the purple and green stems (see pp. 98, 110).

The importance of irrigation will be much noticed, and the method in which it is carried out. There are

three ways in which the water is raised to the little channels by which it is carried off to water the fields. The *Shadûf* has been used from the earliest times ; pictures of it may be seen in the tombs. Its kind of see-saw palm beam, with a lump of Nile mud at one end and a rod with bucket attached at the other, is worked by one man, who can lift water to 8 ft. by means of it. Often there are two side by side ; and as the river gets lower it is necessary to make others above, in order to lift the water on to the land. When the river is very low, three, four, and even five lift shadûfs may be seen.

The *Sâkiya* is more seen in the higher reaches of the Nile. Its huge horizontal wheel, dragged round and round by a yoke of oxen, or a donkey and a buffalo, or even by a camel, turns a vertical wheel, on which is a rope connecting a number of pots, which dip up the water as the wheel turns, and empty it into a trough at the top. The creaking noise of these sâkiyas is not unmusical.

Steam pumps are increasing in number. Though they do the work much more quickly, it is deplorable, from a picturesque point of view, that they are superseding the ancient methods.

96 miles, **Feshn** (R. stat. ; P. & T. off. ; 15 mins. from river). Beyond this place, on the east bank, divided from the main channel of the Nile by an island, is *El Hêbi*. Here are remains of a considerable town and fort of the 18th dynasty.

Passing *Malatiya*, on the west bank, we come to the cliffs of the *Gebel Shêkh Embârak* on the east, at the beginning of which are remains of a Roman town. Where at any point on the Nile the limestone cliffs have been recently quarried, they are of a dazzling whiteness, and make wonderful reflections in the water.

There is a large island here opposite,

109 miles, **Maghâgha** (S. & R.

stat. with P. & T. off.), which is one of the most important sugar manufacturing towns. A little farther on, on the east bank, near Sharona, straight inland from the steam pump, is an ancient cemetery, which has been used in 6th and 26th dynasty times; one 6th dynasty tomb is interesting. Inland from,

119 miles, **Abû Girga** (R. stat.; P. & T. off.; 2 miles from river) about 7 miles is Bêhnesa, the site of the once important *Oxyrrhinkhus*, of which only the mounds are seen. It was called after the fish of that name, which was here the emblem of the nome or district. Farther south was *Kynopolis*, or the Dog nome, with a cemetery of dog mummies.

125 miles, **Shêkh Fadl**, east, with a large sugar factory.

136 miles, **Kolosana** (R. stat.; P. & T. off.; 10 miles from river). Opposite is Surariya, with ancient remains. In the hill quarries $\frac{1}{2}$ mile inland is a 19th dynasty painted rock chapel. The high minaret on the west bank is at Samallût.

Again the hills approach the river on the east, and form *Gebel et-Têr*, or "bird mountain." On the top is the Coptic Convent, called variously *Dêr el-Adra* and *Dêr el-Bahara*. The monks used to descend and swim out to passing boats to beg. The choir and sanctuary of the church are cut out of the solid rock. A little farther south are some remains of a great wall that extended originally for some miles parallel with the river.

On the same bank a few miles farther south is **Tehna**, with interesting remains. About $\frac{3}{4}$ hr. from the river a wâdy comes through the hills, on the north side of which is a rock-cut temple or *Speos*. Passing the village and the mounds that mark the site of the ancient town, probably *Akôris*, there is a hill rising to the south in which are many rock-cut tombs of a late period, and some curious reliefs. One of the latter represents two figures holding horses, with an erased

figure between them. Descending this hill by a flight of steps and a steep path, and continuing to the south, there may be seen some very interesting Ancient Empire tombs cut in the rock. They are unlike any others, in being cut parallel to the rock face. In the tomb of *Nekht-ankh* are some elaborate carvings and the cartouches of *Menkau-Ra* and *Userkaf*. In another tomb are some well-executed figures.

In this reach the river during the last few years has been forsaking its channel near the east bank, and has been eating away land and villages on the west bank. It is to try and send it back again, and save the left bank, that great spurs, which the traveller may notice jutting out into the river, have been built.

153 miles, **Minia** (S. & R. stat.; P. & T. off.), west bank. With a population of 16,000, and the seat of a Mûdir, Minia is one of the most important places in Egypt, having the longest established sugar factory. There are two Locandas,—they can scarcely be called hotels,—and the doctor at the hospital has qualified in Europe.

About $4\frac{1}{2}$ miles south of Minia is **Zâwiyet el-Métin**, the huge modern cemetery of Minia. The appearance it presents from the river is most peculiar. Only the beehive-like tops of the tombs are visible. They are made of crude bricks for the most part, the few more important ones being white-washed. There are hundreds of little brown domes. Three times a year the relatives of the deceased cross the river and visit the tombs to make offerings of dates, etc. The place at these times looks almost as if a fair were going on. The custom of ferrying the dead over the river to bury them, and of paying visits to the tombs, seems like a survival from ancient Egyptian times, for such was the old custom.

At the end of the cemetery is a **Kôm el Ahmar**, or "red mound," a name frequently given to the

mounds marking the site of an ancient town, because of the red pottery strewn over them. In the hill behind were some very interesting tombs, some of which have been quarried away. Some of the reliefs in the tomb of *Nefer-Sekkeru* are well and elaborately executed. (Ghafir with key.)

The limestone hills continue to keep near to the river in the east, and there are many rock-cut tombs. The very interesting group at,

169 miles, **Beni Hasan** should be seen by everyone. The Arabs here are notorious thieves. They are also wild and rough, and therefore a policeman accompanies the party to the tombs. The railway station for Beni Hasan is Abû Kirkas, west bank. By taking beds and provisions, these tombs could be visited from Luxor or Cairo. The steamer or dahabiya is left at one point and joined farther north, as these tombs and the Speos Artemidos are usually visited on the way down stream.

The **Speos Artemidos** (Arab "Stabl Antar") is about a mile south-east of the village of Beni Hasan, and nearly three miles south of the best group of tombs. So that if the traveller is pressed for time, or afraid of fatigue, this rock-temple should be left out of the excursion. We cross the cultivated land, then a little strip of desert, to the entrance of a small wâdy. The openings of many tombs may be seen on the right, but few have any inscriptions or decorations of much interest, and some are blackened with smoke. The Speos is the fourth large grotto. It is really a temple to the goddess *Pasht* or *Bast*. It was excavated by Queen Hat-shepsu—who built the temple of Dêr el-Bâhri—during her joint reign with Thothmes III. After her death Thothmes erased her name and representations. The portico had originally eight pillars, of which only three remain. The sculpture on these show the names of Seti I and Ramses II and the figure of Bast,

with the head of a lion. The best sculptures are on the inner wall of this portico. The scenes represent Thothmes III offering to Bast and Thoth, and Seti kneeling before Amen and Bast, with an inscription behind the king telling of his additions to the temple of "his mother Bast, the beautiful lady of the Speos." Over the entrance the inscription speaks with praise of the reign of Hatshepsu. There is a recess, or *naos*, in the inner chamber intended for a statue or symbol of the goddess.

Leaving this group of rock-cut chambers, we ride north over what was a cemetery of mummied cats, past the deserted villages from which Ibrahim Pasha turned out the incorrigible Beni Hasanites, and turn up the hill, a steep path up which the donkeys should not be ridden. The entrances to the 39 tombs are on the same level along the face of the hill. The end of the path finds us opposite Tomb 32. To the right are those numbered 33–39, which need not be visited.

They all belong to great families of the 12th dynasty (circa 2800–2500 B.C.), who were many of them functionaries in the court of the Amen-em-hats and Usertsens. As in other early tombs, the scenes represented the deceased as he was in this life, and all his servants, his works and pastimes; and there are no representations of gods, of which the later Theban tombs are full. The tombs consist of one or two chambers, one or more tomb-shafts, and sometimes a portico. There are Coptic inscriptions in some of them.

Tombs 32, 29, 27, and tomb 23 with an elaborate ceiling, should be inspected.

Tomb 17, that of Kheti, "Great chief of the Oryx nome, Captain of the Soldiers," etc. etc., is the second largest of the group. Its lotus-bud columns are charming, but the paintings are indifferently executed. Kheti is seen harpooning fish (near entrance). On the north wall men and women engaged in trades. The east wall is the most interesting, showing 122 groups of wrestlers,

and, below, a battle scene. On the south wall is a pilaster with pictures of people playing games. The autograph of the great Champollion (see p. 25) may be noticed beside a late-cut recess.

Tomb 15, belonging to *Baqt*, father of *Kheti*, has just outside, the deepest tomb-shaft that has been cleared in Egypt: it is 105 ft. deep. The main chamber of the tomb is the largest at Beni Hasan. The owner bears the usual titles, being "Great chief of the Oryx nome, Ha prince, Sahu (chancellor?) of the king, confidential friend of the king," etc. Here are wrestlers, as in No. 17, but better drawn. The figure-drawing in this tomb is good, but the animals are less so. On the north wall scenes represent *Baqt* and his wife, women dancers, girls playing at ball. Above, various craftsmen and hunting scenes. *Baqt* is seen again on the south wall; in front of him are men drawing a shrine with a statue of himself. To the left of *Baqt*, people playing draughts and other games.

Tombs 14 and 13 belonged to men called *Khnem-hetep*. The owner of the latter is described as "the lover of his city, whom his city loved, untainted by robbery, knowing what is said, free of contradiction, long-suffering in the midst of nobles, knowing the result of his speech, firm of foot."

Tomb 3. The sixteen-sided columns of the portico, with their fluted, tapering shafts and small abaci, are looked on as the precursor of the Doric style. The drawing in this tomb is better than in any of the others. *Khnem-hetep* was the owner, a relative of the owner of tomb 14. The inscriptions in the portico contain a prayer to the visitor to make offerings. The columns of the chamber have been cut clean away. The dado and doorway were painted to resemble rose granite. The ceiling is painted. To the left of the broken statue of *Khnem-hetep* is a portrait of his

wife, on the other side his mother. The scenes over the entrance represent *Khnem-hetep* and servants; above, the deceased proceeding to the tomb. To south of entrance, craftsmen at their trades: carpenters, boat-builders, potters, weavers, bakers, sculptors. North of entrance, storing grain, agriculture, voyage of the mummy to Abydos, garden scenes. The most interesting scenes are on the north wall. Here the dragoman will probably point out Joseph and his brethren coming into Egypt! The picture represents *Khnem-hetep* and his son (note three dogs) receiving produce presented by a group of Asiatics, introduced by a royal scribe with a document in his hand, which reads somewhat like a letter of introduction. They are called *Aamu*, and represent the first known emigrants from Asia. The type of face is unmistakable. The chief who stoops over a gazelle is called *Absha*.

Tomb 2 belonged to *Ameni*, or *Amen-em-hat*, whose statue, with those of his wife and mother, is carved out of the rock in the tomb-chamber. The inscription round the entrance gives him a good character, mentioning his punctuality, hospitality, and truthfulness. The decorations are very similar to those of Tomb 3.

In 1902-04 Mr. Garstang excavated an extensive necropolis below this row of tombs, and opened between 900 and 1000 tombs (including those near the Speos Artemidos) of the 4th, 11th, 12th, and later dynasties, representing chiefly middle-class burials, and those of minor officials. Of the few tombs of the 6th dynasty discovered, only one, numbered 481, is inscribed, and will be opened to the public.

178 miles, Rôda (S. & R. stat.; P. & T. off.). There is a large sugar factory here. Opposite are the remains of *Antinoë*.

The river after passing Rôda takes a little bend due west.

We pass, off the east bank, some

Dêrs. The hills behind are honey-combed with quarry caverns, some of which have been used by Christians, who have adorned the walls with paintings. There are also some interesting tombs similar to those at Beni Hasan. One contains the now partly destroyed scene representing the transportation of a colossus on a sledge, a unique example. This tomb is near **El Bersheh**. Beyond,

184 miles, **Mellawi** (R. stat.; P. & T. off.), at **Shêkh Saïd**, east bank, are some 5th and 6th dynasty tombs. A little farther south and east are the celebrated alabaster quarries of *Hat Nub*, with inscriptions of the 4th, 6th, and 12th dynasties.

192 miles, **Haggi Kandil**, east bank (S. stat.; R. stat.; P. & T. off., at Dêr Moes on west bank, not far from river). This is the stopping place for

Tel el-Amarna, where are the interesting town remains and tombs of the time of *Khu-en-Aten*, or Amenhetep IV, of the 18th dynasty, the king who tried to reform, or alter, the religion, and during whose reign the arts developed to their highest point.

The donkeys here are not very good.

Very little remains of the ancient town and temple. But Mr. Petrie found in 1892 a beautiful

Painted Pavement, which is now covered by a little house. This is not far from the river. The realistic treatment of the animals and birds is unlike that of any other period, and the colouring is charming. The pavement was in the *harim* of the palace.

It was to the east of this that the celebrated "Tel el-Amarna Tablets" were discovered, a quantity of letters on clay tablets in cuneiform, being practically the Foreign Office correspondence of this king's reign.

The tombs are in three groups, the nearest being $3\frac{1}{4}$ miles from the

river. The north group and south group are on either side of a ravine, in which, 9 miles from the river, is the tomb of *Khu-en-Aten* himself. This last cannot be seen on the same day, the road being too long and rough. We ride across the desert to the

South group of tombs. The keeper (ghafir), who has the keys, must be taken. The keys of the S. and king's tomb are with a different ghafir. Tomb 25, farthest south, is that of *Ai*, fan-bearer and favourite of the king. Entering, on the left, we see the King and Queen and Princesses worshipping the sun disk the *Aten*, with rays terminating in hands. This is peculiar to this period. To the right, *Ai* and his wife praying—prayer inscribed. Turning to the left, on entering, there is a picture of the King and Queen throwing decorations to *Ai*.

Tombs 23, with peculiarly inlaid inscriptions; 16, a fine unfinished one; 14, with the royal cartouches not erased, as they are in all the others; 11, that of *Ra-mes*, a chamberlain; 10, with fine reliefs and a hymn to the sun god—should be visited.

Tomb 9 is that of the soldier *Maku*. It has many well preserved pictures of the king at various functions.

Tomb 8, of *Tutu*, has a very beautiful papyrus column, and scenes similar to those in the other tombs.

The ride to the **north group** of tombs is a somewhat tiring one across the desert of about $1\frac{1}{2}$ hour. As in the south group, many of the tombs are unfinished, owing to the death of the king and the abrupt downfall of his new régime.

Tomb 1 belonged to *Huia*, the treasurer. The scenes show the king, queen, and princesses. The mummy shaft has a rock wall left round the top.

Tombs 2, unfinished, and **3**, with interesting scenes, should be visited.

Tomb 4, of *Ra-meri*, a priest, is

one of the finest. In the second chamber on the left wall the king is seen driving to the temple of the Aten, or sun-disk, grooms run in front, the way is cleared for him, and priests await him.

Tomb 5, of Pentu, and tomb 6, of Pa-Nehesi, with similar scenes.

The **king's tomb**, No. 26, in the ravine has been much mutilated. The donkeys have to be walked the whole way, as the going is partly heavy and partly rocky. It is a ride of $2\frac{1}{2}$ hours. But the interest of the real desert wādy up which the path winds will fully repay for the somewhat tiring excursion. The rocks are full of colour, and here and there are plants and shrubs peculiar to the desert.

The city of *Khu-en-Aten*, called *Khut Aten*, was on the little plain formed by this semi-circle of hills.

The hills again approach the river on the east, and for several miles the channel runs underneath the cliffs of the **Gebel Abū Fêda**, where careful sailing is necessary owing to the sudden gusts that come down. There are many birds in the rocks. Near the middle of this range is a very picturesque wādy with a convent.

222 miles, **Monfalût** (R. stat.; P. & T. off.; $\frac{1}{2}$ hour from river), west bank. The river turns seven times before reaching Asyût, and sailing boats are often delayed here for some time. At the southern end of the Gebel Abū Fêda are the crocodile mummy pits of **Maabda**. There are only charred remains, for some visitors accidentally set fire to the most inflammable mummies and were themselves suffocated.

Abnûb (S. stat.). Three hours inland are some interesting 6th dynasty tombs.

Long before arriving, the minarets of Asyût are in sight.

The **Asyût Barrage** is situated just below the port of Asyût.

This work, which was completed in 1902 at a cost of about £1,000,000,

consists of an open weir (833 metres long) of 111 bays of 5 metres width, with a lock at the western end (80 metres \times 16 metres).

These bays are arched over, and carry a roadway 4.5 metres wide at the level of the Nile banks, protecting the country from inundation in flood. They (the bays or openings) can be closed at all times of the year by iron lifting gates, each 8 ft. 4 in. \times 17 ft. 4 in., with two gates to a bay.

They work in iron grooves, and are lowered and hoisted by means of travelling winches running overhead. The floor of the work, which stands on sand and Nile clay deposit, is $26\frac{1}{2}$ metres wide, 3 metres thick, and it is protected by a line of sheet-iron piles driven into the bed of the river on the up and down stream sides of the work to 4 metres below the floor level. On the west of the barrage is the head sluice to the Ibrahimiya Canal, which supplies water for irrigation of all lands up to within a few miles south of Cairo. It was to control the supply of this canal that the Asyût Barrage was built, and the water, impounded to a high level by the closing of the gates, can now at all times of the year be forced down this canal, instead of its having to be annually cleared to an enormous depth to enable it to draw the requisite supply.

248 miles, **Asyût**, 8 hours from Cairo (S. & R. stat.; P. & T. off.).

Hotels.—See "HOTEL LIST."

Physician.—Dr. Henry.

With a population of 31,600, as the residence of a Mudîr, being a characteristic Coptic centre, and having a branch of the New Native Tribunals, Asyût is one of the most important places in Egypt. The town is some little distance from the river, where a little port town, El-Hamra, has sprung up, connected by an avenue with the town. The American Mission has excellent schools here and a fully equipped hospital. American, German, French, and Austrian consular

agents. Arabiyas and good don-keys can be had.

Asyût is a corruption of the ancient Egyptian name for the town of which the Coptic *Sidût* is a survival. In Greek times it was called *Lykopolis*, "city of wolves," probably from the jackal-headed figure of *Anubis*, under which form the Deity was here worshipped. Almost nothing remains of the old town. Plotinus the philosopher was born here, and in early times it was a great centre of Christianity.

Some of the modern **bazaars** are picturesque; some years ago they were supplied by caravans from Darfûr and the interior. The specialties here are the red and black pottery, ebony sticks inlaid with bone or ivory, and black and white net shawls and women's garments decorated in patterns with pieces of silver or yellow metal. There is a picturesque public bath.

The Rock Tombs in the hills behind the town date from the 10th and 12th dynasties. Many of them have been used by Christians as dwelling-places. It is rather a steep path that leads up to

Tomb 1, called by the Arabs "Stabî Antâr," i.e. stable of Antâr, a name they also give to other rock-cut chambers in Egypt. Antâr was a legendary Arab chief. In the long inscription to the right of the entrance is the name of the owner of the tomb, *Hap-zefa*, a priest and great personage in the time of Usertsen I. The vaulted and finely painted ceiling should be noticed. There are enormous bats in this tomb, nearly as large as pigeons. If a stone is thrown up at a crevice near the ceiling they will fly about, making a peculiar noise.

Ascending this hill we pass several uninscribed tombs, and come to

Tomb 3, belonging to *Tef-ab*, called the "Soldier's Tomb" because of the representation of soldiers carrying enormous shields. *Tef-ab* lived during the 10th dynasty; and in

Tomb 4, belonging to his son *Kheti II*, the inscriptions tell us

that the owner fought for king *Meri-ka-Ra*, and turned the insurgents out of his capital at *Hera-cleopolis*.

Tomb 5 is that of *Kheti I*, probably father of *Tef-ab*.

The view from these hills is very extensive and beautiful. Below is an Arab cemetery, and the great canal that takes water to the Fayûm. Asyût, with its minarets and palm gardens, is surrounded by the intense green of the crops, and the Nile is seen winding away through the strip of cultivated land.

Der er-Rîfa, a place 8 miles south of Asyût, has some very interesting 12th and 19th dynasty tombs. But they are partly inhabited, and it is difficult to see the inscriptions.

The Oasis of Dakhla and the Great Oasis belong to the Asyût Mudiiriya. The route to the former starts from Beni Adi, near Monfalût, and a route to the latter starts from Asyût (see p. 93).

Leaving Asyût, we pass the sites of *Hypselê* at *Shodb*, W. bank, of *Muthis* at *Matmar*, E. bank, and come to,

262½ miles, **Abû Tig** (S. & R. stat.; T. & P. off.), which is the *Abutis* of Latin writers. Being chiefly inhabited by Copts, it is cleaner than the ordinary Egyptian town.

The high, square, often white-washed, towers, with innumerable sticks projecting from holes, that are so frequently seen in the villages are pigeon-houses.

The traveller should watch the shores and sand-banks to see the numbers of birds that frequent them: vultures, pelicans, cranes, paddy-birds, and smaller kinds.

At **Rayiana**, south of Abû Tig, where there are several islands in the river, there are many pigeon-towers, which look picturesque among the palm trees. In the hills behind are some very old rock-cut tombs, similar to those near the Pyramids. The largest is 40 ft. long, and has statues cut in high relief. The owner was *Afa*,

The hill which approaches the river here is called *Shêkh Gaber*. There is a quarry and embankment at the north side of it, with bricks stamped with the name of *Amenhetep III*. On the south side are some 12th dynasty tombs, and some painted Roman ones.

277 miles, *Kâu el-Kebîr*, E. bank, the ancient *Antæopolis*, around which many legends centre.

The cliffs now again approach the river on the east, in the

Gebel Shêkh Herîdî.—Under the name of this Shêkh is venerated a serpent with miraculous healing powers, which superstition says has inhabited this mountain for ages. The serpent can reunite itself if cut in half. There is an annual festival in its honour. There are various quarries and cartouches in the hill.

Opposite the Gebel is,

286 miles, *Tahta*, with 13,800 inhabitants. It is some distance from the river. Extensive mounds near it probably mark the site of *Hesopis*. The railway station is at *Sahil*, on the river, with fair provision stores.

At *Marâgha*, W. bank, are Ptolemaic remains; and at

Fâu, E. bank, again are mounds marking an ancient site. In the mountains behind are rock-tombs. In one to the south are excellent frescoes of the Roman period.

310½ miles, *Sûhâg*, W. bank (S. & R. stat.; P. & T. off.; near the river). Two inns. Population, 8700; several Greek shops. From this place starts the canal that irrigates the plain of *Asyût*. An excursion may be made from here to the Red and White Monasteries.

DÊR EL-ABIAD, or the White Monastery, is 4½ miles from the river. The road is along an embankment which leads to the edge of the desert. The inhabitants are a mixed population, who cultivate the land round about the monastery. This is enclosed by a high wall of limestone blocks, with a cornice. The only entrance is on the south side. The

church dates from the 5th century. It is in the form of a basilica with nave and aisles, with three vaulted apses at the end of the chancel. The decorations are poor. Once the monks possessed a library, but it has all been sold.

DÊR EL-AHMAR, or the Red Convent,—called more often *Anba Bishoi*,—is 1½ miles from the White Convent. It is built like the last-named one, but of bricks with a stone cornice, and, like the other, it is merely a small Christian community of men and women and children. The church is built of brick, and is picturesque.

The river takes a sharp turn N.-E., then turns again to the S.E. at,

315 miles, *Ekhmîm*, E. bank (S. stat.; P. off.; near river, and Gov. dispensary). Population, 18,800. The striped cotton shawls of gaudy colours used by the natives are made here. The manufacture has been carried on since the time of Strabo. They are very cheap.

This is the ancient site of *Khemmis*, or *Panopolis*. A few remains beyond the town, inland, indicate the position of the temple of Pan, the Egyptian *Amsu* or *Min*. There are ruins still farther on, with the names of Thothmes III and Ramses II, Ptolemy XIV and Domitian. The high Nile reaches these old sites, and is gradually obliterating them.

Ekhmîm was at one time a great centre of Christianity, and many convents sprang up in the neighbourhood.

N.-E. of the town, a long ride, past the village of *Hawaiwish*, is an extensive necropolis of Roman and early Christian times. There are also two deserted Coptic monasteries. The cemetery presents an interesting but deplorable spectacle; for the Arabs are constantly plundering here, digging out mummies and leaving them half uncovered in the holes they have dug. Many mummied hawks lie about, and mutilated human mummies. Much beautiful Coptic embroidered work has been found, and some valuable papyri, among the latter the "Gospel of Peter,"

In the hills behind are some 6th dynasty tombs, and some distance south is a rock-chapel of King Ai of the 18th dynasty.

Passing (3 miles) the pretty white convent, *Dér Mari Girgis*, we come to,

325 miles, *Menshiya*, W. bank (S. & R. stat.; T. & P. off.; near river). It is the site of *Ptolemais*, the Greek capital of Upper Egypt, founded by Ptolemy I.

The eastern hills again approach the river in the *Gebel et-Tâkh*, in which are many tombs and quarries, with Greek, Latin, and Demotic inscriptions. In the south end of the *Gebel* are some interesting inscribed tombs of the Old Empire.

336 miles, *Girga*, W. bank (S. & R. stat.; P. & T. off.). Population, 14,900. Two Greek inns. The town is better built than most Egyptian towns, and a stroll through it, with a peep at one or two of the *khans*, is not uninteresting. The Latin Convent, with a European Abbot, is considered to be the oldest Roman Catholic institution in Egypt. The river here has gradually changed its course, and is encroaching on the town.

There is a route from Girga to Abydos, about 12 miles: a long, tiresome ride. But passengers by the express steamers are sometimes able to see Abydos by leaving the steamer here, riding to Abydos, and joining the steamer again at *Baliâna*, a ride altogether of over 20 miles. On the way *Bardis* is passed, which is probably the site of the ancient *This*, or *Thinis*, whence came the earliest Egyptian kings.

At *Meshêkh*, on the E. bank, a little farther south, the site of the *Lepidoton* of Ptolemy, so called from the fish *lepidotos* having been venerated here, are remains of a temple of *S'khet*, with records of Amen-hetep II and III, Ramses II, and Pa-nezem. In the hills behind are tombs—one most interesting on account of a long inscription, with a litany of the god *Anhur*, belonging to a priest *Anhur-mes* of the time of Mer-en-Ptah II.

347 miles, *Baliâna*, W. bank (S.

& R. stat.; P. & T. off.). Gov. dispensary. Sugar factory. This is the starting-place for the excursion to Abydos, 8 miles inland, a ride of about 2½ hrs.

The route is over the richly cultivated plain, affording a good opportunity for observing the life of the Fellahin.

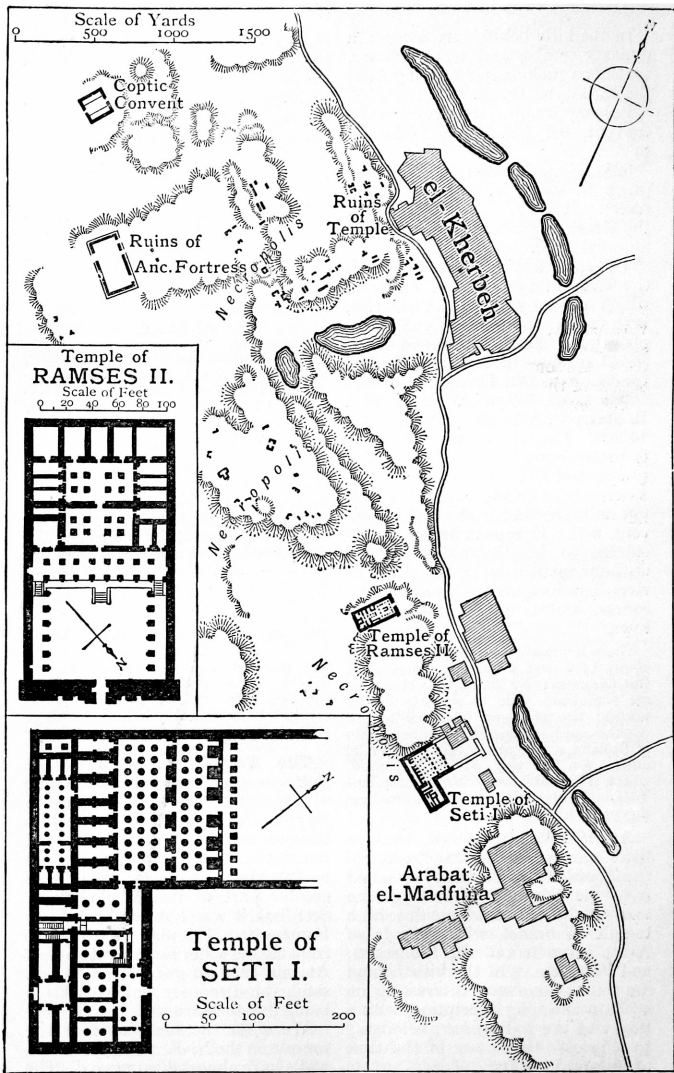
The modern village is called *Arâbat el-Madfâna*. It is on the edge of the desert, not far from the ancient site of

ABYDOS.

This town, in the hieroglyphs *Abdu*, was one of the largest and most important towns of Ancient Egypt. Excavations in the temple area show that successions of temples have been built on this site from as early as 5000 B.C. In early times, to the 12th dynasty, the chief god worshipped was the jackal-headed *Apuat*. Later it became the chief seat of the worship of *Osiris*, because his head—the body having been cut up by his enemy *Set* according to the legend—was supposed to be buried there. It ranked in importance as a religious centre between Thebes and Heliopolis. The necropolis has tombs of the 6th, 11th, 12th, 18th, 19th, and 20th dynasties. M. Amélineau found tombs which he dates back to the 1st and 2nd dynasties. In the desert some distance west of the temples, Mr. Petrie, in 1900, found tombs which probably belong to kings of the 1st dynasty.

The Temple of *Seti I*, the "*Memnonium*" of Strabo, is one of the most beautiful temples in Egypt. It is built of fine white limestone upon a partly artificial foundation, the sloping ground having been levelled up. The greater part of it is the work of *Seti*, but it was finished by his son *Ramses II*. Its plan is different from that of other Egyptian temples. At one time it was buried in the sand, the discovery and excavation being due to Mariette.

We enter the first court of the temple on the N.-E. The pylon and walls have almost disappeared. The second court is in better preserva-



tion. At the south end of the court is a **terrace** with square limestone pillars. All this is the work of Ramses II, who is represented on the pillars, with the god Osiris. The back wall of the terrace had originally seven doors leading to the seven sanctuaries beyond, but these, all but the centre one, were walled up by Ramses. On the wall to the left of the door is a picture of Ramses holding out a figure of *Maât*, the goddess of truth and justice, to Osiris, Isis, and Seti I. There is also a long inscription, in which Ramses rather boasts of his filial piety in completing this work of his father's, and in putting up statues to him in Thebes and Memphis.

Passing through the entrance we come to the **1st Hypostyle Hall**, with 24 sandstone columns. It is the work of Seti, but has been re-inscribed by Ramses. The columns here and those in the next hall form sort of aisles leading to the seven sanctuaries beyond, and the representations on the columns are of Ramses and the god to whose sanctuary the aisle led. The work here is inferior to that of Seti's time, yet Seti's work was defaced to make way for this, a form of "filial devotion" not unfrequently met with in Egypt. On the walls are representatives of the nomes of Egypt with offerings.

Seven doors lead to the **2nd Hypostyle Hall**, which has three rows of twelve columns, 24 with lotus-bud capitals, and 12 on a raised floor with merely an abacus between the shaft and the architrave. The sculptures here, in low relief, are very beautiful.

The finest, perhaps, are those on the end wall to the right, where we see pictures of (beginning from the right) Seti, Osiris, Horus; then Seti before Osiris in a shrine, with Reupit and *Maât* in front and Isis, Amentet and Nephthys behind; and, lastly, a very beautiful likeness of Seti, who presents a figure of *Maât* to the triad

Osiris, his wife Isis, and their son Horus.

Of the **Seven Sanctuaries**, that to the right, near this relief, is dedicated to Horus, those following in order are to Isis, Osiris, Amen, Harmakhis, Ptah, and Seti I himself. The vaulted roofs of these finely decorated chambers are interesting, the vault being cut out of the solid blocks. The scenes represent the ceremonies performed in them.

Through the Osiris sanctuary we reach a much destroyed columned hall, with seven other chambers, all devoted to the service of Osiris. The three chambers to the right have very fine reliefs, with much colour.

Returning to the 2nd Hypostyle hall, we see in the south corner two openings. One leads into a passage in which is the celebrated

Tablet of Abydos.—This is a list of 76 kings on the right wall, forming a very important record for chronologists. Here, on both walls, we see Seti, with his youthful son Ramses, offering homage to their ancestors.

In the chamber leading off to the right, with steps at the end, is a picture of Seti teaching Ramses to lasso a bull, and other interesting reliefs.

The other opening from the hypostyle hall leads us into a chamber dedicated to *Ptah-Seker-Osiris*, the god of the dead of Memphis.

Behind the temple there has been discovered, 40 feet below the surface of the desert, a building, which it has been impossible to excavate entirely, but which appears to be of considerable extent. The walls of the chambers so far uncovered are inscribed with portions of the *Book of the Dead* and the *Book of Gates*, including the rare 168th chapter of the former, known only on two papyri. Many facts point to the conclusion that this building was specially dedicated to the worship of Osiris. It is probably

the great *hypogeum* mentioned by Strabo.

The Temple of Ramses II.—A short distance N.-W. of the temple of Seti is a sadly ruinous one built by Ramses II. It is smaller and has many chambers, but there is little more than eight or nine feet of the walls and columns standing. It was also dedicated to Osiris. The columns of the first court have figures of Osiris against their inner faces. Many kinds of stone were used in the building—fine limestone, red and black granite, sandstone, and alabaster. Some of the reliefs in the farther chambers are very fine.

Continuing north some little distance, we find ruins of a small temple of Osiris, and remains of an ancient town.

West from this are tombs of the Middle Empire, and beyond them remains of a crude brick fortress. North from this, in a somewhat similar building, is a Coptic Dêr, with an old and interesting church dedicated to *Anba Mâsa*. It has twenty-three domes.

After leaving Bâliâna, the traveler should look for the *dôm* palm, with its handsome fruit. The stem of this palm divides, and redivides into two branches. The fruit contains the hard nut known as "vegetable ivory."

A short distance south of Bâliâna the Nile takes a bend almost due north. Turning south again under the Gebel et-Târif, we pass,

374½ miles, **Farshût**, four miles inland (R. stat.), with a little port called Bagûra.

We now come to the railway bridge over the Nile at

Nagh Hamâdi (S. & R. stat.; P. & T. off.), where, in consequence of the building of this bridge and the sugar factory, a modern town has sprung up. There is an hotel, kept by a Greek. The bridge is opened twice a day, when dahabîyas and steamers can pass through.

Here is also the largest sugar factory in the world and of the 13 belonging to the Société Generale des Sucreries et de la Raffinerie d'Egypte. About 2000 tons of cane can be treated here in 24 hours, and between 900,000 and 1,000,000 tons in the season. No permission is ever given to tourists to see over the factories (see p. 98).

Again the river turns north at **Hû**, the ancient *Diospolis Parva*. A few years ago there died here a much venerated shêkh called Selîm, who sat naked on the river-bank for fifty-three years. His grave is covered with Arabic inscriptions, and small boats, which are votive offerings.

Before the river turns east again, we come to,

381 miles, **Kasr es-Sayyâd**, E. bank, with mounds marking the site, probably, of *Khênoboskion*. In the hills behind are two 6th dynasty tombs of the time of Pepi I and Pepi II. The paintings in one show a giraffe.

The hills now begin to draw near to the west bank of the river, and we find the wider cultivated strip of land on the east. Passing Fau, with a railway station, we reach,

394 miles, **Dishna**, E. bank (S. & R. stat.; P. & T. off.), a large village, with a Sunday market. In the hills on the opposite bank are extensive cemeteries, with burials dating from the 11th dynasty to Roman times; and not much farther on are 6th dynasty tombs.

The site of the *Isle of Tabenna*, or *Tabennêsi*, is in this part of the river, the place famous for the founding of the first convent by St. Pachôm (Pachomius), about 350 A.D.

The river trends N.-E. for a few miles. At the bend are two islands, which lie between Keneh on the east and Taramsa, the landing-place for Dendera, on the west.

414 miles, **Keneh** (S. & R. stat.; P. & T. off.), often written *Qina*. The town, of 27,765 inhabitants, is

about a mile from the river. It is a bright clean town, with French and German consuls, and good bazaars. Here are manufactured quantities of the porous water-bottles called *zir*, large ones, and *kulla*, small ones.

A caravan route starts hence for Kusayyar or Kossér, on the Red Sea littoral, by which route trade in corn is carried on with the Arabian coast. This is a very ancient road, but in old times it terminated on the Nile at *Koptos*, the modern Koft. Mr. Petrie thinks that the first immigrants came this way. The route led through the valley of Hamâmât, the breccia quarries, with numerous hieroglyphic inscriptions, and past gold mines. Another route led to *Bereniké*, on the Red Sea, past the emerald mines of Gebel Sebara, *q.v.*

Dendera.—The temple of the ancient *Tentyris* or *Tentyra* lies some little distance south of the modern village of Dendera (west bank). It is a ride of half an hour from Taramsa, the landing-stage.

The temple was dedicated to the goddess *Hathor*—the type of all that was beautiful; identified by Strabo with Venus, the Greek Aphrodite. The site of the temple seems to have been used in 4th, 12th, 18th, and 19th dynasty times, but the present temple is quite late, belonging to the time of the later Ptolemies and the beginning of the Christian era. Though an imposing building, the details of its work can ill bear comparison with real Egyptian sculptures and reliefs, such, for instance, as those at Abydos. The pictures and hieroglyphs are much more merely mechanical productions, and the overcrowding of ornament is wearisome. But there is a certain effect of good proportion about the general architectural lines that is pleasing.

Unfortunately the approach is rather spoilt by rubbish mounds.

The **Hypostyle Hall**, or pronaos, with its twenty-four columns, was divided from the court by high stone screens stretching between the columns of the front row, except at the entrance. On the cornice over the doorway is a Greek inscription, reading as follows:—"For the Emperor Tiberius Cæsar, the young

Augustus, the son of the deified Augustus, under the prefect Aulus Avillius Flaccus, the governor Aulus Fulvius Crispus, Serapion Trykhambos being the district-governor, the inhabitants of the capital and of the nome dedicated the pronaos to the great goddess Aphrodite and her fellow-gods, the twentieth year of Tiberius Cæsar."

The four rows of reliefs on the walls of this hall represent five Roman emperors—Augustus, Tiberius, Caligula, Claudius, and Nero—receiving offerings and performing functions necessary before entering the farther parts of the temple.

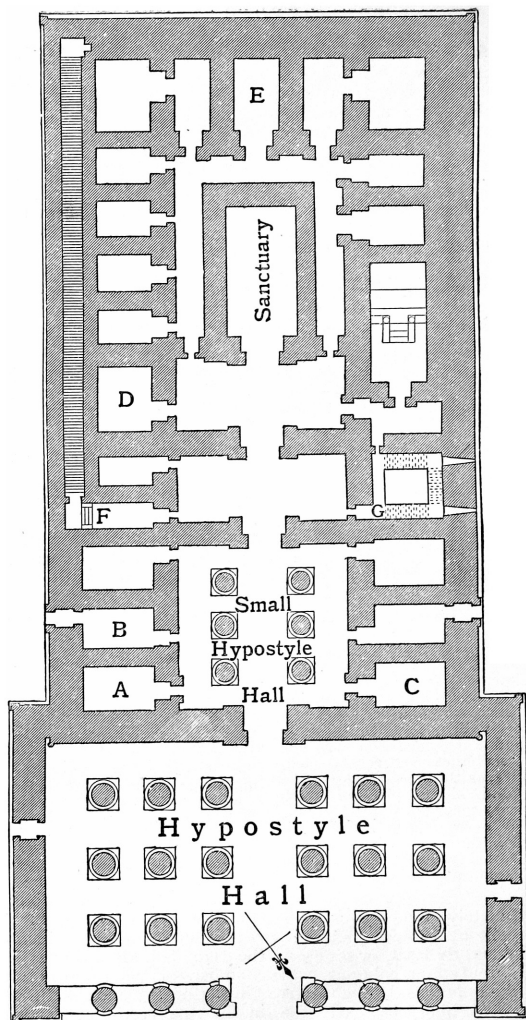
The columns with heads of *Hathor* on the capitals have a heavy appearance.

The ceiling is interesting, the subjects represented being astronomical. To the left is seen *Nât*, goddess of the sky, her body studded with stars. Beneath her is a planisphere and emblems of stars represented in boats, the Egyptian idea of the sky being that it was an expanse of water. In the zodiac, Cancer is represented by a scarabæus.

A doorway in the south wall leads into a **Small Hypostyle Hall**, with six columns having elaborate capitals. Light is admitted by apertures in the roof. The reliefs represent the king making offerings; but which king is not stated, the cartouches being left empty. The six chambers off this hall were for storing offerings, etc. The first on the left (Pl. A) was where the oils and perfumes used by the priests were manufactured. The next (Pl. B) was for offerings of fruit and vegetables. The first chamber on the right (Pl. C) was the treasure chamber, or "house of silver."

Entering the next hall, we find in the chamber off it immediately to the left a staircase up to the roof, and again in that to the right a winding stair to the roof.

Still passing on into another



Temple of Hathor, Dendera.

chamber, we find a room off to the left (Pl. D), which was the "wardrobe," where all the sacred vestments were kept.

The next chamber, in a straight line from the entrance, is called the **Sanctuary**. A passage leads round it, having various chambers leading out of it, the one immediately behind the sanctuary (Pl. E) being that in which the emblem of the god was preserved. Returning, we find the chamber opposite the "wardrobe" leads into a little temple complete in itself. This and the small temple on the roof were used for the celebration of the New Year Festival, on the appearance of the star Sirius.

The Staircases to the roof (Pl. F, G) have sculptures on their walls showing the processions that took place at this New Year Festival, when images of the gods were carried by the priests. On the left walls of both staircases we see the procession ascending, while on the right wall it is shown descending. In the windows of the west staircase are representations of the sun's rays streaming in.

The Temple on the roof was dedicated to Osiris of *An*, the local deity. In one of the chambers was found the only circular zodiac found in Egypt. It is now in the Bibliothèque Nationale in Paris.

There are twelve **Crypts** in the thickness of the foundation walls, with reliefs covering their walls. Some are very difficult of access. The one usually visited is in the back wall of the temple. The reliefs are of the time of Ptolemy XIII, and are therefore the earliest and best work in the temple.

The outside walls of the temple are covered with figures and hieroglyphs, those on the west wall being much filled up by mason bees. On the back wall is a representation of Cleopatra, and her son Cæsarion, son of Julius Cæsar. They are purely conventional pictures, not portraits such as we find in Egyptian temples of their founders.

The Temple of Isis, immediately behind the great temple, was built by the Emperor Augustus.

The small temple to the N.-E. of the great temple, called the "Birth House," is also the work of Augustus. On the abaci of the lotus columns are figures of the god Bes. Such temples, frequently found near Ptolemaic temples, were dedicated to *Bes*, here called *Ahti*, who presided at births. By the Greeks *Bes* was identified with Typhon, and such temples were called Typhoniums.

In 1893 Mr. Petrie discovered in the ancient cemetery, in the desert behind Dendera, tombs dating from the 4th dynasty, with a number belonging to the period between the 6th and 11th dynasties; also a series of brickwork catacombs for sacred animals.

The inhabitants of the ancient *Tentyris* were crocodile-haters, and were therefore deadly enemies of the people of Ombos (see below), who counted the reptile sacred on account of its being a symbol of their god Set. Juvenal tells of the feud between the two towns, while Strabo, Pliny, and others speak of the wonderful power over the crocodiles possessed by these Tentyrites.

The river turns south again, and has several islands.

Ballâs, W. bank, is noted for its water jars—*ballâlis*, or "Ballâsi jars," and the smaller *kulâl*.

422 miles, **Koft** (S. & R. stat.; P. & T. off.), the old Egyptian *Koptos*, more than a mile inland from the east bank, has Barûd for a port.

The ancient importance of this town lay in its trade with Arabia *via* Kusayyar or Kossér, on the Red Sea. Its name in hieroglyphs reads *Qebt*. What remains there are of ancient buildings are very scattered, and fragments have been used in later buildings. The names of Khufu of the 4th dynasty, of Antef I of the 11th dynasty, of Usertsen I and Amen-em-hat of the 12th dynasty, Thothmes III of the 18th dynasty, Ptolemy XIII, and several Roman emperors have been found. But though, owing to its being

the port for the transportation of the precious breccias found in the valley of Hammâmât, as well as to its trade with Arabia, Koptos was in such early times a place of great importance, it seems to have been almost more so in Christian times. From it the early Egyptian Christians got their name of Copts. The god revered here was the ithyphallic *Min*.

A little north of Koft, at a village called el-Kala, is a small temple of Tiberius Claudius, well preserved.

Zawayda, W. bank, is about 2½ miles north of the site of *Ombos* of Dendera, so called to distinguish it from Kom Ombos farther up the Nile. Mr. Petrie found here remains of a temple built by Thothmes III to Set.

429 miles, Kûs (R. & S. stat.; P. & T. off.). In the fourteenth century this town was second only to Fostât (see p. 48), but now it is quite a small place.

433 miles, *Nekâda*, W. bank. The river is very picturesque here. Inland from *Nekâda* are four old Coptic Dêrs. It was in the desert, about three miles from the river, that M. de Morgan found a tomb of the same kind as those M. Amélineau opened at Abydos. M. de Morgan thinks that this is the tomb of *Mena*, first king of the 1st dynasty. There is little to be seen but remains of the brick walls.

At *Shenhûr*, south of Kûs, remains of the old Egyptian Senhor may be seen in the mounds and remains of a small and simple temple. It was built by Tiberius, who is depicted on its walls offering to Amen Ra, Horus, and Amsu.

In the eastern desert are tombs of the 11th dynasty.

Passing (west) *Ed-Denfik* the river makes a great bend and runs almost due west past *Kamûla*. Opposite, at *Khozâm*, is an 11th dynasty necropolis.

We now come in sight of some of the ruins of Thebes. On the left are the pylons of Karnak. On the right are the precipitous cliffs of the

Theban hills which are so lovely at sunrise and sunset, when the rosy or purple lights throw wonderful coloured shadows among their weather-worn limestone faces. On the strip of bright green cultivated land between them and the river stand the Colossi. On the edge of the desert beyond is the Ramesseum, and in the cliffs themselves the temple of Dêr el-Bahri, built by *Hatshepsu*, Egypt's great queen.

Then the village of Luxor, on the east bank, comes into view, with the beautiful colonnades of its great temple reflected in the water. Beyond is the most unfortunate, incongruous, striped red and yellow villa of a Dutchman.

SECTION 10.

THEBES.

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LUXOR.

Hotels.—See "HOTEL LIST."

Churches.—*English Church*, in the garden of the Luxor Hotel; Sunday, 8 a.m., 10.30 a.m., 6.30 p.m.; chaplain, the Rev. W. B. Urquhart. *Roman Catholic Church*, behind the Thewfikieh Hotel, next to the Austrian consul's.

Consular Agents for England, America, Germany.

Doctors.—An English doctor

lives at the Luxor Hotel, and is in his consulting-room usually about mid-day.

Post Office, behind the American Mission; **Telegraph Office**, near the Luxor Hotel.

Carriages.—The only driving excursion is to Karnak; tariff, P.T. 80 per day, or P.T. 40 half a day.

Jinrickshaws, for the morning, P.T. 15; whole day, P.T. 25.

Donkeys, P.T. 8 per day, or P.T. 4 per half-day. The donkey-boys always expect bakshish besides.

Barber (European) at the Luxor Hotel.

Shops.—There are no shops worth speaking of in Luxor except those selling Indian goods. 'Some books and artists' materials can be got at the American Mission. *Beato*, good photographs. *Haddad*, good chemist.

Antiquities Ticket.—A permit to visit the monuments of Upper Egypt is issued by the Antiquities Department for P.T. 120. See p. 96.

Guides.—It is not possible to give the names of any guides as being especially good, as they vary from year to year. The charge is P.T. 20 per day, and P.T. 10 per half a day.

Hospital.—The good hospital for natives is dependent on the contributions of travellers.

The modern village of Luxor is of no importance apart from its being the centre for travellers visiting the temples and tombs of Thebes. It is 454 miles from Cairo, and Aswân is 186 miles farther south. Its name is a corruption of the Arabic *El-Kusâr*, meaning "the palaces," in reference to the temple over which part of the village was built.

The ancient monuments are:—

East Bank—

Temple of Luxor, 18th and 19th dynasties.

Karnak, with temples of 18th, 19th, and Ptolemaic dynasties.

Medamôt, 18th and Ptolemaic dynasties.

West Bank—

The Colossi, 18th dynasty.

The Ramesseum, 19th dynasty.

Temple at Medînet Hâbû, 18th and 20th dynasties.

Temple of Dêr el-Medina, Ptolemaic.

Temple at Kûrna, 19th dynasty.

Temple of Dêr el-Bahri, Queen Hat-shepsu, 18th dynasty.

Tombs of the Kings.

Tombs of the Queens.

Tombs at Dra Abû'l-Negga, 11th, 17th, and 18th dynasties.

Tombs at Shêkh Abd el-Kûrna, 6th and 18th dynasties.

Tombs at el-Assasif, 25th and 26th dynasties.

Tombs at Kûrnet Murrâi, 18th dynasty.

PLAN FOR SEEING THEBES IN
THREE DAYS.

1st Day.—Ride very early to Karnak, lunch there, and return in time to see a little of the temple of Luxor before sunset.

2nd Day.—Cross the river early, —eight o'clock if possible,—ride to Kûrna and see the temple. Ride to the Tombs of the Kings; walk over the hills, to have a fine view of the country and see the temple of Dêr el-Bahri below. Descend and visit the temple. If time, visit some of the tombs of Shêkh Abd el-Kûrna and the Ramesseum on the way back.

3rd Day.—Cross the river. Visit the Colossi. Ride on to Medînet Hâbû. Tombs of the Queens, temple of Dêr el-Medina, and tomb of *Hui* in the Kûrnet Murrâi group. After returning, visit again the temple of Luxor.

The monuments will be described in the order given for these days.

ANCIENT THEBES.

The districts on both sides of the Nile were included in Thebes. In hieroglyphs it was called *Uast*. The word Thebes is probably derived from the hieroglyphic name for the eastern district, *Ta Apt*. The scriptural names *No* (Ezek. xxx. 14) and *No-Amon*, or *Nut-Amen* (Nahum iii. 8), and the Assyrian *Ni* are derived from its common hieroglyphic name *Nu*, meaning simply "the capital." The Greeks called it *Diospolis Magna*, and from Thebes they called the whole of Upper Egypt, as far north as the modern Darûl esh-Sherif, the *Thebaid*.

Thebes must have been of later foundation than Memphis, its only rival as a great Egyptian city. Its period of greatest splendour was during the reigns of the 18th and 19th dynasty kings. Its rise in importance began when the Theban nobles rose against the invaders called the Hyksos, and drove them out of Egypt. Thebes then became the centre of government, a centre from which it was easier to control both the Upper and Lower country than it could have been from Memphis.

The situation is one of the best on the Nile. The hills are far enough away from the river to allow of a broad belt of cultivation, and the limestone hills afforded quarries for building material, and a good place for the rock-cut tombs, which was a consideration of immense importance to the ancient Egyptian. Greek writers speak of the wonders of Thebes. Though Herodotus does not seem to have visited it, Diodorus and Strabo have a good deal to say of its "20,000 chariots of war, its hundred stables," its "stately public buildings, magnificent temples . . . private houses four and five storeys high," and the tombs "executed with singular skill." Homer, too, mentions its wealth, and speaks of its "hundred gates" (*Iliad*, ix. 381).

When the centre of government was moved to the Delta, to Tanis and Bubastis, or Sais, the day of Thebes began to decline. In B.C. 665 its town was razed to the ground, and its temples sadly ruined, by the army of Assurbanipal. After that the place gradually sank in importance, until now all that remains are a few scattered villages and ruins of some of the most wonderful temples in the world.

Thebes was the great centre of *Amen* worship, and it is to this god that most of the temples were dedicated. He was worshipped with *Mût* and *Khensu*,

the three gods forming the Theban Triad.

KARNAK.

It is possible to drive to Karnak in an arabiya, but it is generally visited on donkey-back.

The whole temple area is now enclosed by a restoration of the original old walls of the temenos, and no donkeys are allowed inside.

In riding along the embankment which leads to the great series of temples known by the name of Karnak, we are going over very nearly the actual old road that led from the temple of Luxor to Karnak. It was originally an avenue, 6500 ft. long, of sphinxes having rams' heads, and a figure of Amenhetep III between their fore-paws. But few traces of this remain. It leads to a great

PYLON OF PTOLEMY EUERGETES I (B.C. 247-222).—This was one of the chief entrances through the great wall that encircled the whole of the temple precincts. Traces of this wall are found on the north, east, and south. On the pylon wall Ptolemy is seen, with his queen Berenikê, offering to his predecessors. Another short avenue of sphinxes leads to

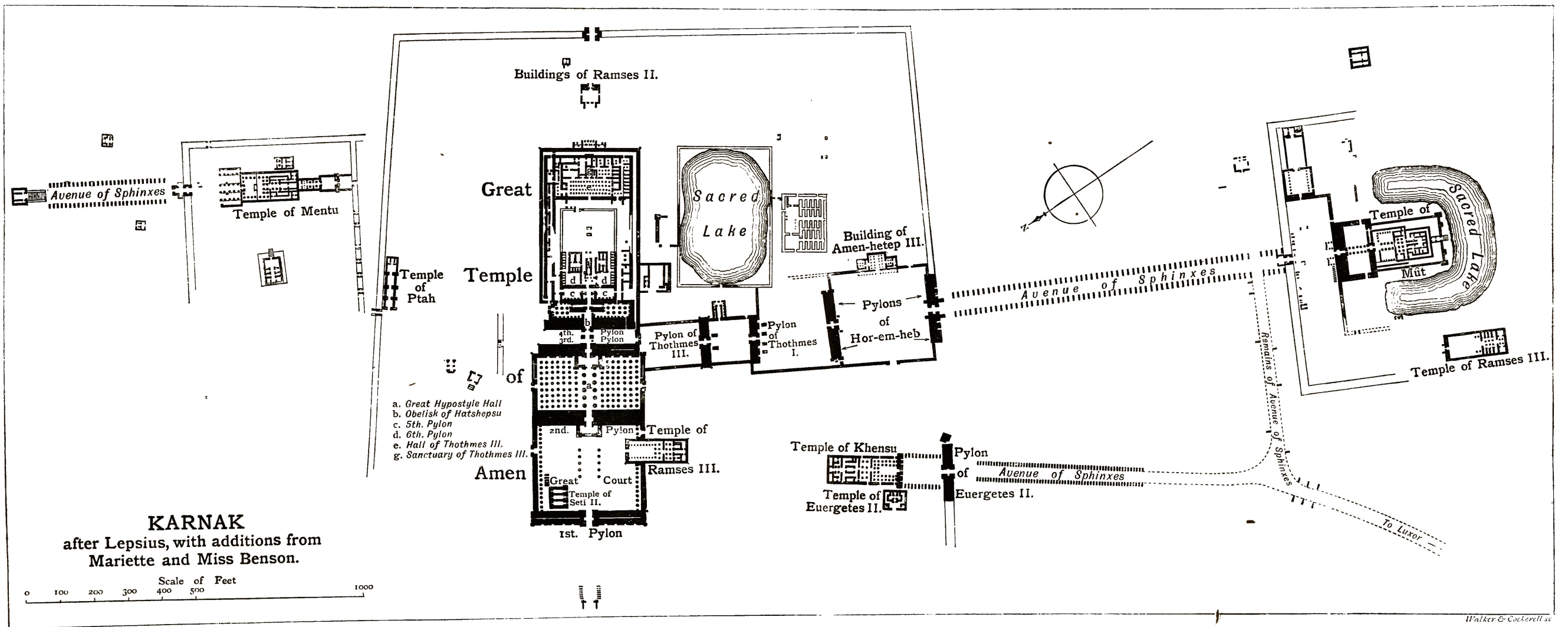
The Temple of Khensu.

Travellers who can only spare one day for Karnak are advised not to linger here.

This temple was begun by Ramses III and finished by Ramses IV and XII. The pylon is succeeded by a court surrounded by a double colonnade. Passing through a hypostyle hall with eight columns, with sculptures showing Ramses XII sacrificing to gods, we come to the sanctuary. There are several other chambers, those farthest north being the oldest.

To the west of this temple is a small temple of Euergetes II dedicated to Osiris.

From this temple it is a few minutes' walk to the entrance to the



Great Temple of Amen.

The temple faces the river, and was approached from the Nile by an avenue of ram-headed sphinxes, some of which may still be seen. This was the work of Ramses II. At a distance of 200 ft. from the pylon it ended at a stone quay, showing that the river once came up here. Inscriptions have recently been discovered recording the height of the Nile during the 22nd, 25th, and 26th dynasties.

The First Pylon, the north end of which is much ruined, is about 370 ft. broad, its present height 142½ ft., and it is 50 ft. deep. It was built by the Ptolemies, and bears no inscriptions. The ascent is easy from the N. end, and should certainly be made. Travellers are advised to study the plan of the temple from this point, from which much becomes clear that is puzzling when one is actually among the courts and columns. To this pylon succeeds a

Great Court, the work of Shishak. Of its great columns only one remains standing. The pillars of the colonnade on either side are unsculptured, as are the walls, except at the S.-E. corner, beyond the projecting temple of Ramses III. Here is the so-called *Portico of the Bubastites*, with the names of Shishak (Shashang) I, Osorkon I, and Takeleth I. Outside the doorway and round to the left, on the exterior wall, is a list of places in Palestine conquered by Shishak (cf. 1 Kings xiv. 25, 26; 2 Chron. xii. 2-4 and 9). We return through this gateway, and visit

The Temple of Ramses III to Amen, which breaks through the south wall of the great court. This is a charming specimen of a small complete Egyptian temple. The pictures on the pylon show Ramses triumphing over his enemies. The three chapels of the Hypostyle Hall are dedicated to the Theban triad.

In the north-west corner of the great court of Shishak is

The Temple of Seti II, consisting merely of three chambers differing in size, dedicated to *Amen* (centre), *Mût* (left), and *Khensu*. It is built of sandstone of two kinds. Behind is a row of ram-headed sphinxes.

The Second Pylon is the work of Ramses I. Much of it has disappeared. A flight of seven steps, on either side of which was a colossal granite statue of Ramses II, led up to the doorway, in which is formed a kind of ante-chamber. The Ptolemies put up here another doorway. Through this doorway we come to

The Great Hypostyle Hall, the most magnificent monument of the kind in Egypt, if not in the world. Its forest of pillars were necessarily placed close together, since the roofing was of slabs of stone. The effect of the gigantic piers of the nave and the 122 columns of the aisles is stupendous.

The actual measurement will give some idea of the enormous labour of building this hall.

From E. to W.	170 ft.
" N. to S.	338 "
Area	5450 sq. yds.
Height of columns of nave	80 ft.
Diameter "	11½ "
Circumference "	33 "
Height of columns of aisles	42½ "
Circumference "	27½ "

The originator of the hall was Seti I. He set up 79 columns, one is due to Ramses I, and the remainder to Ramses II. The work of each is easily distinguished. The decorations of Seti are in low relief, similar to the Abydos work; those of Ramses are in sunk relief. Much colouring still remains to add interest to this wonderful place. It is perhaps seen to greatest advantage in the early morning and late afternoon, when the shadows are slanting. It should also be visited by moonlight, when the effects are truly magnificent. The light entered by the clerestory through stone gratings, of which only one interesting specimen remains. Walls,

columns, and architraves are covered with inscriptions. The finest wall-pictures are on the north and north-east walls. Seti is seen kneeling under the sacred tree while Thoth records his name on its leaves. The god Harmakhis is seated under a canopy, Seti kneeling before him.

The reliefs on the exterior walls may be visited after the further parts of the temple have been seen.

The Third Pylon which forms the back wall of the great Hypostyle Hall was built by Amenhetep III. It was the original entrance to the temple. It is in such a ruinous state that few of its inscriptions or pictures are complete. To the left, on the pylon face, may be seen a ship.

The Narrow Court between this and the next pylon is a confused mass of ruins. Here are two obelisks—one fallen—of red granite 76 ft. in height, which were put up by Thothmes I. Ramses II added inscriptions to those of Thothmes.

The Fourth Pylon is likewise in a ruined condition. It was the work of Thothmes I. Of the colonnade beyond it, little remains. But here stands the largest obelisk in Egypt. It is of red granite, from Aswân, and the inscription on its base tells us that it was quarried, transported, and erected in seven months. It was put up by Queen Hatshepsu. The obelisk of St. John Lateran in Rome is the only one in the world that surpasses it in height. The one here is 97½ ft. high.

We pass the **Fifth Pylon** to a second colonnade, all the work of Thothmes I. Passing through the **Sixth Pylon**, we are in a little court before the sanctuary. Here are two curious columns, put up by Thothmes III, with conventional representations of the papyrus and lotus in very high relief. They were the emblems respectively of Lower and Upper Egypt.

The Sanctuary was built by Philip Arrhidæus on the site of an

earlier one. It consists of two chambers of red granite, difficult of access from their ruinous condition. The reliefs represent Philip offering to Amen. The exterior of the walls is also covered with reliefs. On the north wall of the ambulatory round the sanctuary are inscriptions of Thothmes III relating his conquests and enumerating his gifts to the temple. Though the chambers off this corridor have the name of Thothmes III everywhere, it is probable that they were built by Queen Hatshepsu, and usurped by her nephew.

Beyond the sanctuary and its chambers we come to an

Open Court where stood the earliest buildings of the temple. It was the work of Usertsen I of the 12th dynasty. But only a few blocks remain and the bases of two sixteen-sided columns.

Crossing the court, at its east end is the

Great Columned Hall of Thothmes III.—Only the north outside wall remains. The hall is architecturally peculiar. A colonnade of thirty-two square pillars runs round its four sides; then in the centre are two rows of ten columns supporting the roof. These columns do not run in lines east and west with the square pillars, there being only ten columns to twelve square piers. The square pillars carried a clerestory. The capitals of the columns are unique, and the departure from the regulation forms cannot be called successful. They resemble a bell or inverted calyx, the effect of the narrow end next the architrave being most inartistic. There was once a Christian church in this hall, traces of which can be seen on several of the columns. One column has a picture much resembling the conventional representations of St. Peter.

From the right (south) end of the hall we enter a chamber called the *Hall of Ancestors*, because there was found here a relief showing

Thothmes III offering to fifty-six of his predecessors. It was taken to Paris.

Returning to the hall, we pass through it to the centre door, which leads into the **Sanctuary** of three chambers. Here there are fragments of a colossal stone hawk.

Through a door in the centre chamber we reach a hall with eight polygonal columns. In another chamber near are pictures of Set and Horus teaching the youthful king to use the bow and spear.

Returning to the north side of the sanctuary, we find a chamber with four clustered columns, but without a roof. On the low portions that remain of the wall are most interesting reliefs representing what is frequently called

The Garden of Thothmes III.—

Here we see representations not only of plants and flowers which are not to be found in Egypt, but animals which are not indigenous to the country. These were mostly brought from Syria in the 25th year of the king's reign. We thus see that Thothmes shared with Hatshepsu a love of natural history (cf. *Dér el-Bahri*).

Alexander the Great is responsible for repairs and added sculptures in the chambers surrounding the sanctuary.

The whole of this part of the temple was enclosed by a girdle wall, of which little now remains, built and decorated by Ramses II. He also built a small colonnade at its east end. This is also completely ruined. Some distance further east the same king built a small temple of no special interest. The pylon beyond it, through which one entered the brick-wall enclosure of the temple precincts, is fine. It bears the names of Nektanebus II, Ptolemy Philadelphus, and Arsinoë, but the sculptures were never finished.

Other ruins lie to the north-east (Ptolemaic) and south-east (19th dynasty) of this pylon.

Having completed the inspection of all the ruins lying in a straight line from the first pylon, we return to the

Exterior Reliefs on the Great Hypostyle Hall.—On the **SOUTH WALL** at the east end is the illustrated Epic of Pentaur, which records Ramses II's great campaign against the Hittites. This is also found at Luxor and Abū Simbel. On the west face of the piece of jutting-out wall is a stele with the first extradition treaty on record. It is a treaty of peace between Ramses II and the king of the Hittites.

Farther to the west are the reliefs of Shishak already spoken of.

On the **NORTH WALL** the sculptures relate to the campaigns of Seti I, chiefly in Syria. [These are at present partly covered by the mounds of earth placed there by the Antiquities Department during the process of restoration.] We find our way to the north-east corner and commence from the angle of the wall. On the short wall facing east we see (top row) Seti's arrival in the Lebanon district. The inhabitants, with very different faces from the Egyptians, cut down trees for the king. Below, Seti conquers the people (Rutennu) of Southern Palestine, driving his two horses, whose names are recorded, over them. To the left is a hill on which is the fortress of Pa-Kanâna, identified with Khurbet Kan'an near Hebron. Turning the angle of the wall, top line, another fortress is taken by Seti, its defenders flying. Like the other, it is surrounded by water. The picture showing the fugitives hiding among the trees is curious, and there is a rare example of a man portrayed front-face. The succeeding scenes represent the triumphant progress of Seti, taking towns as he goes, and making offerings to the Theban triad. Then we see him returning to Egypt. Behind him is the "Migdol [or tower] of Seti," and in front of him is a canal full of crocodiles. This canal,

the boundary of Egypt, was the precursor of the modern Suez Canal.

Beyond a doorway the scenes are very much the same.

To the **North of the Great Temple** are remains of other temples. In the remains of a Greek and Roman village are a few traces of a 26th dynasty Temple.

Farther north are remains of a small but fine **Temple of Ptah and Hathor**, recently cleared out, dating from the time of Thothmes III, in which is a very fine statue of the goddess Sekhet.

Beyond the temple enclosure of crude bricks is a **TEMPLE OF AMENHETEP III**, dedicated to *Mentu*, the war-god. It is a ruin in which it is difficult to trace the original plan. The fine **Pylon** beyond the temple is due to Ptolemy Philadelphus and Berenikê.

We now return to the great temple of Amen, and, *passing from north to south of the court beyond the third pylon*, we see that a road led from this point through four pylons, and an avenue of sphinxes, to

The Temple of Mût.—The first of these pylons was built by Thothmes III, the second commenced by Thothmes I, the third and fourth by Horemheb. This last pylon was a gateway in the brick wall that encircled the temple precincts.

The lake seen on the left was the sacred lake of the great temple; it is lined with masonry. The small building on the left, between the third and fourth pylons, is of the time of Amenhetep II. The low reliefs and the colouring are interesting.

A Ptolemaic gateway leads through a girdle wall to the temple grounds. Another avenue of sphinxes led off from near this gateway and joined the long avenue to Luxor.

The temple is completely ruined, but many statues of Sekhet remain, a few of which are nearly perfect.

There are about a hundred in all, of varying sizes. The lioness-headed goddess is akin to Mût of Thebes, Pakht (Pasht) of the Speos Artemidos, and Bast of Bubastis. The building was begun by Thothmes III and continued by several subsequent Pharaohs, the name of Amenhetep III being on most of the statues. The temple was excavated in 1896, when a statue of Sen-mut, the architect of Queen Hatshepsu, was found.

A horseshoe-shaped lake surrounded the south end of the temple. To the west of this are ruins of a small **Temple of Ramses III**, with scenes showing incidents of the king's campaign in Palestine.

Outside the circling wall, to the east, are two chambers built by Taharqa and his successor. The well-preserved reliefs are brilliantly painted.

The Temple of Medamôt.

Only those spending some weeks at Luxor will care to make this 4 or 5 hrs. excursion. Of the once handsome sandstone temple little now remains. It dates from the 18th dynasty, being founded by Amenhetep II, whose name can be traced on some of the granite blocks. But the portico, five columns of which still remain, is due to Ptolemy Euergetes II, and we see the name of Tiberius on the pylon.

THE TEMPLE OF LUXOR.

The façade of this temple cannot be properly seen, owing to the mounds of rubbish. Much of it has been cleared out of the temple, but unfortunately a mosque occupies the ground under which the western quarter is buried. Permission to remove the mosque has happily been granted, and this will be done as soon as a suitable site for a new one has been acquired in the village. We enter, therefore, at the side into the great court of the temple, built

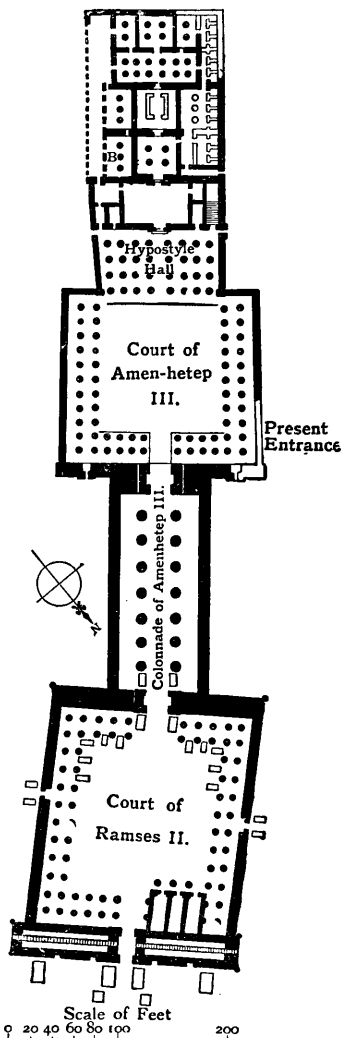
by AMENHETEP III. All the buildings to the south of this, and the next court to the north, are the work of this Pharaoh. The large court farther to the north was built by RAMSES II.

The temple was dedicated to the Theban triad—*Amen*, his wife *Mât*, and their son *Khensu*, the moon-god, whose figures occur repeatedly on the walls.

Turning to the left, we enter the **Colonnade** built by Amen-hetep, but not completed according to the original plan. TUTANKH AMEN enclosed it with a wall decorated with reliefs representing the processions at the great festival of Amen. The name of this Pharaoh was effaced by HOREMHEB, who substituted his own cartouches. Seti I, Ramses II, and Seti II have also left their names here. This hall is about 170 ft. long; the columns with their capitals are nearly 42 ft. high. At sunset the lights and shadows in this colonnade are very beautiful.

Continuing north, we enter the **Court of Ramses II.**—This is separated from the colonnade by a massive wall with only one doorway, the work of Amen-hetep. The court is not in a straight line with the rest of the temple, owing to its being obliged to follow the bank of the river. The east side has not been excavated because of the mosque spoken of before. Of the double row of columns round the court only 55 out of the 74 are seen. The colossi that stand between the columns of the south part of the court represent RAMSES II; those standing on either side of the doorway represent the king again, with his wife NEFERTARI by his side. They are of black granite, and measure about 25 ft. in height. The other statues are of red granite.

The small chapel in the N.-W. corner of the court consists of three chambers dedicated to the three gods of the Triad, that to Amen being in the centre, the W. one to Mât, and the E. to Khensu. The



Temple of Luxor.

clustered pillars of red granite are pretty.

The **Sculptures on the walls**, and the inscriptions, are most interesting. On the *interior* are sacrificial scenes; a list of twenty-one conquered nations, some of which have been identified; an account of Ramses' building at Luxor, with a relief (on the S.-W. wall) representing the front of this great temple, the pylon, obelisks, and flagstaffs. The account is of a kind of opening ceremony, in which the seventeen sons of Ramses took part. On the *exterior* walls are historical scenes and accounts of various wars.

The **Pylon**, which must be visited from the outside after leaving the temple, is still partially buried. The pictures on it represent the wars with the *Kheta*, or Hittites. On the E. side is seen the battle of Kadesh, on the W. side Pharaoh's camp. The inscriptions are the famous "Epic of Pentaur," of which there are other copies. The great grooves in the faces of the pylon were for flagstaffs.

In front of the pylon are two colossal seated statues of Ramses II. Four other standing figures there were, of which only one remains. The seated figures are 45 ft. high. In front, and a little to the sides of these colossi, were two red granite obelisks. Only the east one remains, its base buried in rubbish, so that its 82 ft. of height cannot be fully appreciated. It is covered with hieroglyphs recording the building by Ramses of the temple. The faces are slightly concave. Its companion obelisk, now in the Place de la Concorde in Paris, is 77 ft. high.

From the pylon a *dromos*, or avenue of sphinxes, with ram's heads, led all the way to Karnak.

From the court we first entered we now proceed to the south, and view the earlier part of the temple. This **court**, with double rows of columns on the E., N., and W., with their lotus-bud capitals, measures 155 ft. by 167 ft. The two sphinxes, inscribed with the name of

SEBEKHETEP II (13th dyn.), which were on either side of the entrance to the hypostyle hall, have been removed to the museum.

Hypostyle Hall with 32 columns. The decorations on the outside of the walls are by Ramses III. Interior east wall, Amenhetep before the Theban triad. The next chamber had originally 8 columns, but it was used once as a **Coptic church**, two granite Corinthian columns of which remain. The frescoes that once covered the hieroglyphs and sculptures are rapidly disappearing. The entrance into the chambers beyond has been blocked up to form a kind of recess.

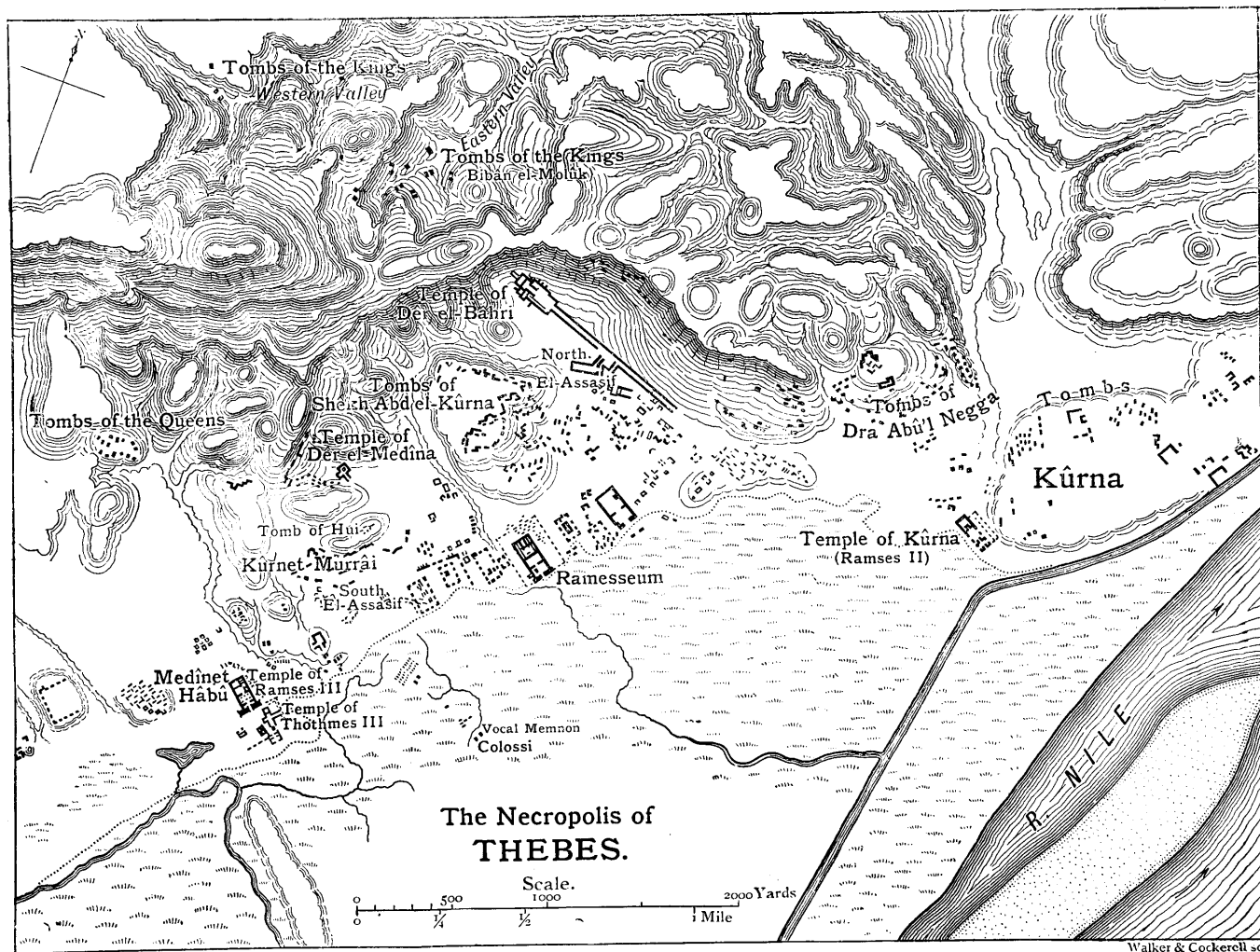
On either side of this hall (entrance in the hypostyle hall) are two small "chapels," one E. to the goddess Mût and the other to Khensu.

To reach the chambers behind, we leave the hypostyle hall by an opening at its S.-E. corner and enter again a little farther south the **Birth House** (Pl. B) (compare Dendera). The pictures and texts here describe the miraculous birth of Mût-em-ua's son, Amenhetep III, the father being the god Amen. Similar texts are found at *Dêr el-Bahri*. On the west wall we see the god *Khnum*, watched by *Isis*, moulding two infants on the potter's wheel. These are Amenhetep III and his *Ka*, or double.

Proceeding south through the next chamber, we find a way into the **Sanctuary** built by Alexander the Great. The inscription says that it had "acacia gates overlaid with gold." The ceiling of this chamber is well preserved. Behind the sanctuary is a hall with 12 columns, off which are three chambers with columns. The reliefs present the usual scenes. In the centre chamber was the shrine containing the image of the god.

WEST BANK.

Boat tickets, P.T. 5 each person, to be obtained at the hotel. Tickets



Walker & Cockerell sc.

for lunching at Cook's rest-house at Dêr el-Bahri also to be obtained at the hotel. Charge for use of rest-house, P.T. 5.

The river is crossed to an island, on which are found donkeys waiting. These should be ordered the night before, if it is wished to make an early start. Across the sandy island we come to another stream, which is forded, or crossed in a boat, according to the time of year and height of the river.

The Colossi and the Ramesseum are seen in the distance. The route turns north along an embankment by the new canal, and reaches in about three-quarters of an hour the

TEMPLE OF KÛRNA.

Built by SETI I in honour of his father, RAMSES I, it was finished by RAMSES II, his son, and rededicated to his father, Seti I. Like the work of Seti at Abydos, the reliefs here are very finely executed. The temple, like many others, is in reality a cenotaph, a chapel in connection with the tomb, which is in a rocky valley inland. Almost nothing remains to indicate the two courts and pylons that preceded the sanctuary. The first part we see is the **colonnade**, of which only 8 out of the original 10 pillars are now standing.

Over the centre door in the colonnade we see Ramses II before Amen-Ra, symbolically represented by a hawk, who offers the emblem of life to the king. The three doors lead into—left, the chapel of Ramses I; centre, a hypostyle hall; right, a pillared hall of Ramses II.

The **Hypostyle Hall** has only six lotus-bud columns supporting its decorated ceiling. The ceilings of the three chambers on the right are interesting. On the wall opposite the last column on the left is a relief representing the goddess Mât nursing Seti, and opposite the last column on the right is a similar scene, with Hathor of Dendera instead of Mât.

Beyond this hall is

The **Sanctuary**, with four square undecorated columns. The reliefs show the great boat of Amen, before which Seti offers incense. The chambers beyond are in a very ruinous condition.

Returning to the hall, we look at the east side of the temple, where is the **Hall of Ramses II**. Its ten columns have disappeared, and the work, all of the time of this king, is inferior.

The **Western Hall**, entered by the third door in the colonnade, contains the most interesting sculptures. This part of the temple, with its three chambers, was that more specially set apart by Seti I to his father Ramses I, but it was finished by Ramses II, to whom many of the sculptures are due. Immediately to the left on entering we see the king offering to Amen-Ra, Khensu and Ramses his father, who has joined the company of the gods. In the *centre chamber* is a picture of a statue of Ramses I in a shrine, before which Seti officiates. On the outside wall of this portion, in the colonnade, we may see Queen Aahmes Nefertari.

In the hills behind the temple are many tombs. These are the

Tombs of Dra Abû'l-Negga.

Here are tombs, mostly closed, of the 11th, 13th, and 17th dynasties. The coffin of Queen Aah-hetep came from this cemetery. On her mummy was the beautiful jewellery now in the Cairo Museum. Of the rock-cut tombs in the hill the following may be visited:—Just beyond the village, the *Tomb of Neb-Amen*, with good reliefs in plaster showing vintage and funeral scenes. From this tomb one can enter that of *Ment-her-Khepshef*, who was fan-bearer to the king, with fine reliefs. These date from the early days of the New Empire. The *Tomb of Rames*, an architect, is farther north.

We now ride into a gorge in the Libyan Hills on our way to the

TOMBS OF THE KINGS.

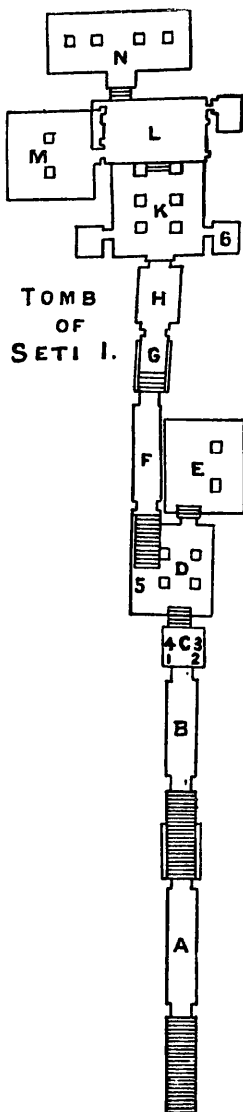
The Arabs call these "Bibân el-Molûk," or "gates of the kings." If we are there before the sun is high we may see little flowering plants here and there; but very soon the heat reflected from the rocks becomes great, and they wither up. The bareness of the winding, rocky valley makes it a weird and desolate place. There are plenty of fossils of a large bivalve shell lying about, and curious dumb-bell-shaped stone formations. The valley contracts, and then branches into two when we reach the tombs, ending at the foot of high cliffs. This is the Eastern Valley.

This was the place chosen by the kings of the 19th and 20th dynasties for their burials. Their mummies were hidden in chambers cut far into the interior of the hills. But, even so, they did not escape the prying adventures of thieves and plunderers. There are now twenty-five accessible in this valley, though the French expedition only speaks of eleven, while Strabo mentions forty. Many Greek writers speak of them as wonderful sights.

It is impossible to visit all the tombs in one day. The most important are—No. 17, Seti I; No. 14, Se-Ptah; No. 11, Ramses III; No. 9, Ramses VI; No. 8, Mer-en-Ptah; No. 6, Ramses IX; No. 2, Ramses IV.

Electric light has been introduced into the tombs of Seti I, Ramses I, III, IV, and IX, and Amen-hetep II, and visitors are in no case allowed to bring in candles or other lights. The light is supplied from 9 a.m. to 1 p.m. from November 15, during the season.

No. 17. The Tomb of Seti I, called *Belzoni's Tomb*, is to the left, in the second little valley. The work in relief and colour is very fine, surpassing that of all the other tombs in the valley. It is by *Hi*, the architect of Abydos. The tomb penetrates 330 ft. into the rock, and consists of seventeen chambers, passages, and staircases.



Many of these are covered with reliefs and paintings, which have not, unfortunately, escaped the destroying hand of the Arabs and tourists since it was opened eighty years ago by Belzoni. These pictures represent not, as in the earlier tombs, scenes of everyday life, but religious scenes and texts from the *Book of the Dead*, many of obscure meaning, which the greatest Egyptologists cannot yet interpret.

Descending a steep flight of steps, 24 ft., we come to **A**, a chamber 18½ ft. × 9 ft., its ceiling decorated with vultures. On the walls are inscriptions in the most exquisitely carved hieroglyphs, consisting of part of a work called *The Book of the Praise of Ra in the Lower World*. To the left we see Seti before Harmakhis; then the Sun-disc with a scarabæus and the ram-headed Sun-god.

Descending a second stairway, with 37 and 39 figures—probably forms of the sun-god—respectively on either side, we come to

Chamber B, a passage 29 ft. long. The scenes represent the passage of the Sun in his boat through the under-world, *i.e.* during the hours of night. The texts are from the same book. Demons, in the form of serpents, oppose the progress of the boat, but Horus, depicted standing on a winged snake, protects it.

Chamber C is 14 ft. × 12 ft. Here Seti makes offerings to different gods. At 1. Anubis as a jackal. 2. Seti between Horus and Hathor. 3 and 4. Similar scenes. The king between Isis and her son Horus; the king making libations to Hathor, and again, the king before Osiris. In this chamber was a pit, now filled up, which seemed to be the end of the tomb; but Belzoni discovered that part of the wall was merely built and was not rock, and he therefore forced his way into

Chamber D.—It is 26 ft. square. The reliefs continue the story of the Sun's passage through the under-

world. On the pillars Seti is represented with the guardians of the dead. At 5, on the left wall in the bottom row, are seen four men of each race known to the ancients. There are four Egyptians (red); four Asiatics, with yellow skins and blue eyes; four negroes (black); and four Libyans, with white faces and blue eyes. All are dressed differently. The subject of the fine relief on the rear wall is Horus introducing the king into the presence of Osiris and Hathor.

Chamber E was never finished. We see the designs drawn by the artist, but never executed by the sculptor.

We return to **D**, and proceed down a staircase to

Chamber F.—Here the direction of the excavations alters slightly, which seems to be a fault in the plan. The reliefs here and in **Chamber G** are scenes and texts from the *Book of the Opening of the Mouth*, a ceremony performed on the mummy before it was finally entombed.

In **Chamber H** Seti is represented in several scenes before Hathor, Horus, Anubis, Isis, Osiris, Nefer-Atmu, and Ptah. We next enter

Chamber K, a hall with six pillars, measuring 27 ft. square, its upper end being a vaulted chamber, **L**, 30 ft. × 19 ft. Here stood the beautiful alabaster sarcophagus of Seti I. His mummy had been removed, and was found at Dêr el-Bâhri, whence it was taken to the Cairo Museum. The sarcophagus is in the Soane Museum in London. The journey of the Sun's boat is continued in the scenes. He is represented in one place as a Scarabæus in a boat. Many serpents and animals, friendly and opposing, are also depicted. At the end of the left wall we see Anubis performing the ceremony of "opening the mouth." There are astronomical scenes on the ceiling. In Side-Chamber 6 is an inscription which gives an interesting old myth of the rebellion of mankind

against the Sun-god, and of their subsequent punishment.

Chamber M has scenes containing the story of the Sun-boat's progress during the hours of the night.

Chamber N is filled with rubbish. It is uninscribed.

No. 14. The Tomb of Se-Ptah, excavated for himself and his wife **Queen Ta-usert**, a fact which points to his not being of royal family, or at least not of direct descent, and reigning in the right of his wife. In places her name is covered with stucco, for the tomb was appropriated by **Set-Nekht** of the next dynasty. The tomb extends 363 ft. into the rock, but it was never finished. It will be noticed that though the sculptures are in sunk relief, the name of Set-Nekht is only painted on where the stucco covers the older work. The sarcophagus is in the shape of a cartouche.

No. 11. The Tomb of Ramses III, 20th dynasty, B.C. 1200, is called Bruce's tomb, after the traveller who discovered it; also the "Harpers' Tomb," on account of the pictures of harpers. Its general plan is better, but the artistic execution of the work inferior to that of No. 17, the latter, perhaps, partly owing to the limestone being less hard. Its total length is 405 ft. The subject of the **Reliefs in Chamber A** is similar to that in Seti's tomb, *i.e.* the descent into *Amenti* or the under-world. The pictures in the side chambers are most interesting.

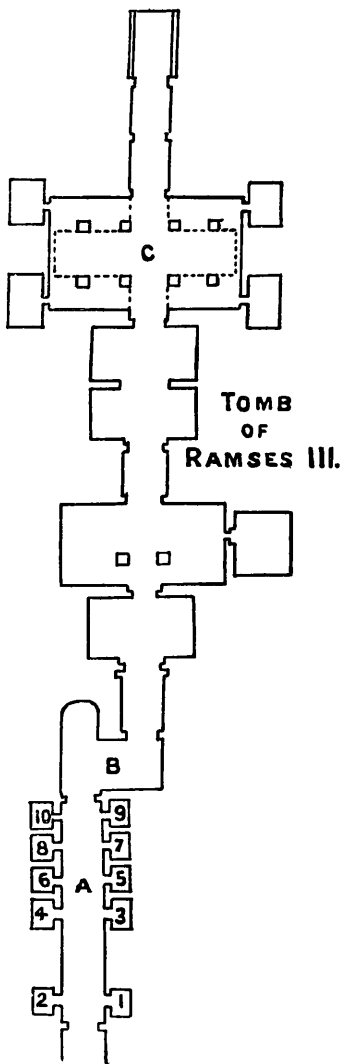
Side-Chamber 1.—Reliefs of ships, with sails furled and unfurled.

Side-Chamber 2.—Scenes in a kitchen. A tripod over a blazing fire; pounding in a mortar; cooking joints; making pastry; making bread.

Side-Chamber 3.—Pictures of weapons and arms; those painted blue were probably steel.

Side-Chamber 4.—Nile gods, and gods of fertility.

Side-Chamber 5.—Chairs of most artistic shapes, handsomely up-



holstered. Pretty vases, printed stuffs, copper vessels, etc.

Side-Chamber 6.—Local deities, and Nile gods. The birds and plants are interesting.

Side-Chamber 7.—Agricultural scenes. Canals, with gods in boats sowing and reaping wheat (?).

Side-Chamber 8.—Boats, serpents, and sacred cattle.

Side-Chamber 9.—Osiris in various forms, with different attributes.

Side-Chamber 10.—Two harpers—the one to the left plays before Anhur and Harmakhis; the one to the right, before Shu and Atmu. Their song is inscribed on either side of the door.

B.—The line of excavation had, at this point to move to the right to avoid the next tomb. The reliefs on the remaining chambers are a continuation of those on the walls of the first corridor. In the large chamber **C**, with eight, was found the red granite sarcophagus now in the Louvre, but the lid is at Cambridge, and the mummy at Cairo.

No. 9. The Tomb of Ramses VI is also called "Memnon's Tomb," because the other name of Ramses was similar to that of Amenhetep III, whom the Romans called Memnon. The tomb is 342 ft. long. The plan is good, the passages being high and the slope gradual. The reliefs show immense attention to detail. We see the Sun-god fighting with his nightly enemies, and on the ceiling are astronomical subjects.

No. 8. The Tomb of Mer-en-Ptah, son of Ramses II. The descent is very rapid. Over the entrance Isis and Nephthys worship the Sun-god in his ram-headed form, and the scarabæus. To the left on entering, the work is good—the king before Ra. In the last room, in the same line, is the sarcophagus. This king is by many supposed to be the Pharaoh of the Exodus.

No. 5. The Tomb of Ramses IX.—The inscriptions are much the same as those in the other tombs, but some of the pictures are

different. The ceilings have stars and astronomical representations. In the last chamber was placed the sarcophagus. On the wall beyond is a picture of the infant Horus in a winged globe, which may possibly refer to a belief that death was but a birth into a new life.

No. 2. The Tomb of Ramses IV [*closed*].—Like other tombs, this one has Greek and Coptic *graffiti*. It is 218 ft. long. In the last great chamber is the huge granite sarcophagus, measuring 11 ft. 6 in. by 7 ft., and 9 ft. high.

The Tomb of Amenhetep II, discovered in 1898, was opened to the public in 1901. It has now been lighted by electricity. The decorations are different from those in any of the other tombs, being in the form of papyri, on which is written the "Book of Hours." The unique interest of the tomb lies in the fact that the body of the king is here *in situ* as he was placed on the day of his entombment. The lids of the fine sarcophagus and the coffin have been removed; and the mummy, decorated with the wreaths of flowers which have lasted more than three thousand years, may be looked upon from above. In a chamber to the right are the bodies of a man, a woman, and a girl, dried but not bandaged. They are gruesomely naturalistic, with the brown skin drawn tight over the skulls and, in the case of the woman, the hair falling naturally from the face.

The Tomb of Thothmes III, discovered at the same time, will not be opened to the public. The decorations are similar to those in the tomb of Amenhetep II.

The Tomb of Thothmes IV was discovered by M. Maspero in 1903. It contained the remains of a chariot of wonderful workmanship, very beautiful blue fayence pots, and other objects in the same material, a piece of fine white linen woven in colours, with a lotus and papyrus pattern, and other valuable articles.

The Tombs in the Western Valley are seldom visited. The tombs of AMENHETEP III, 352 ft. long, and the tomb of AI, or "Tomb of the Apes," so called from the twelve sacred apes which adorn it, are interesting. In the latter is a very fine sarcophagus.

From the tombs we can either ride back the way we came, or we can walk over the hills, the donkeys following, until, reaching the top, we have a very fine view, and are able to see the position on the plain of the various temples. The windings of the Nile through its green valley, the palm groves, the little villages, make a most charming picture. At one point, looking over the precipitous cliffs we can see Dêr el-Bahri below. Descending, we turn round the spur of the hill and come to

THE TEMPLE OF DÊR EL-BAHRI.

This name, meaning "Northern Convent," shows that at one time there was a Christian colony here. The excavations so well carried out here by Dr. Naville were done at the expense of the Egypt Exploration Fund. The temple was built by QUEEN HATSHEPSU (Maât-ka-Ra) of the 18th dynasty, but her name and image were defaced by her kinsman and successor THOTHMES III. It was dedicated to Amen, though other gods were revered, and in the time of KHU-EN-ATEN suffered from his religious zeal, the references to Amen being defaced. RAMSES II continued the work, and the Ptolemies worked here too; but the temple was never completed. The architect was Sen-mût, quite a famous man, who enjoyed much royal favour. His statue is in the Berlin Museum, and another, found in the Temple of Mût on the other side of the river, is now at Cairo. In plan the temple differs from all others in Egypt. It is partly excavated in the rock, partly built of beautiful white limestone, the dazzling effect of which, as seen against the bright yellow and brown of the hills, is one of the most striking scenes in Egypt. At midday it is extremely hot here.

It is not very easy in a hurried

visit to understand the **Original Plan of the Temple**, much of the fore parts having disappeared. It was built on terraces cut out of the mountain side, the different levels being connected by sloping planes up the centre. From the plain to the first pylon, only the substructure of which remains, was a dromos of sphinxes, which was 1600 ft. long. The obelisks which stood at this entrance have likewise disappeared.

The Lower Colonnade at the end of the Lower Platform is in ruins. Its columns were curious, those next to the wall being polygonal, the others have one large face and seven small ones. The reliefs on the wall are sadly spoilt, but ships transporting obelisks from the quarries at Aswân can be seen (Pl. A). The figure of the queen is destroyed. Passing through the gateway we find ourselves in the **Central Court**. Ascending the inclined plane we come to the **Upper Colonnade** of twenty-two square columns on either side of the end of the ascent. On the right side (N.) of this centre court is an unfinished colonnade, built against the mountain and having four chambers cut into the rock. On the pillars of the colonnade we see the same figures of Amen, with either Hat-shepsu or her nephew Thothmes III, repeated. The scenes on the wall of the *north colonnade* correspond with those in the "birth House" at Luxor. The portraits of QUEEN AAHMES, wife of Thothmes I, and mother of Queen Hat-shepsu, are most charming. At the end of this colonnade a few steps lead up to a **Hypostyle Hall** with three rows of four polygonal columns. Seated at the back of this beautiful white limestone, delicately-coloured hall, the view across the Nile is particularly beautiful. The deep blue of the sky and the bright green of the cultivated land are intensified by the white frame made to the picture by the limestone pillars. The reliefs here are fine, but everywhere the figure of

the queen is erased. Above the recess in the south wall, she stood before Osiris, to the left of it she stands before Anubis. On the back wall she is again seen sacrificing to Amen and to Anubis. The chambers off this hall, with well-preserved colour, were dedicated to Anubis.

Returning to the colonnade, we proceed along the

South colonnade, where are the most famous **Reliefs of the Expedition to the Land of Punt**. Punt was the "Holy Land" whence the Egyptians had a tradition that they had originally emigrated. It lay apparently on the west coast of the Red Sea, now called Somaliland. The expedition was fitted out and despatched with much ceremony, the god Amen being consulted about it. The object was to bring back gold, silver (called "white gold"), ebony, ivory, panther skins, apes, and other creatures; but most especially to bring some of the precious incense trees. The scenes represent the ships starting from the Nile, their arrival at Punt, where the people, as we see, dwelt in kind of "lake-dwellings" (Pl. B). The reliefs representing the Prince of Punt and his very fat, ungainly wife are now at Cairo. Then the ships are laden with the treasures, and we see the trees most carefully carried by being slung to poles carried between two men (Pl. C). On the return there was a great reception and presenting of the objects to the god (Pl. D).

From the end of this colonnade is an entrance into a small

Temple of Hathor, which was also entered from outside the Central Court by a flight of stairs. Of the *two colonnades* which preceded the rock-cut chambers the second only retains interesting reliefs. Among them, to the left, on the end wall, we see the Sacred Hathor cow, with Hat-shepsu underneath, her mouth to the udder. In the rock-cut chambers the reliefs are good, more especially in the inner-

most chamber, where Hat-shepsu is again seen, with the Hathor cow (Pl. E).

Returning along the south colonnade to the end of the ascending plane from the Central Court, we continue in the line of its direction across a ruined terrace, through a granite gateway (Pl. F), to

The Upper Court or platform. Turning sharply to the right, we see in the north wall an entrance into a chamber with three columns. In a well-preserved recess opposite the entrance we see *uninjured representations of the queen*. The court off this chamber is extremely interesting, from the fact that it contains the only ancient Egyptian altar that has been found. It is very large, and has a few steps leading up to the top. It was dedicated to the Sun-god Harmakhis. In the north wall of this court is a miniature *rock-cut chapel* (Pl. G) to the memory of Thothmes I and his mother Sen-senb, father and grandmother of the queen. The pointed vaulted ceilings have yellow stars on a blue ground. On the left wall of its recess are uninjured figures of the queen and her mother Aahmes sacrificing to Amen. Opposite are Thothmes I and Sen-senb. The colouring here is quite fresh and bright, as if just done.

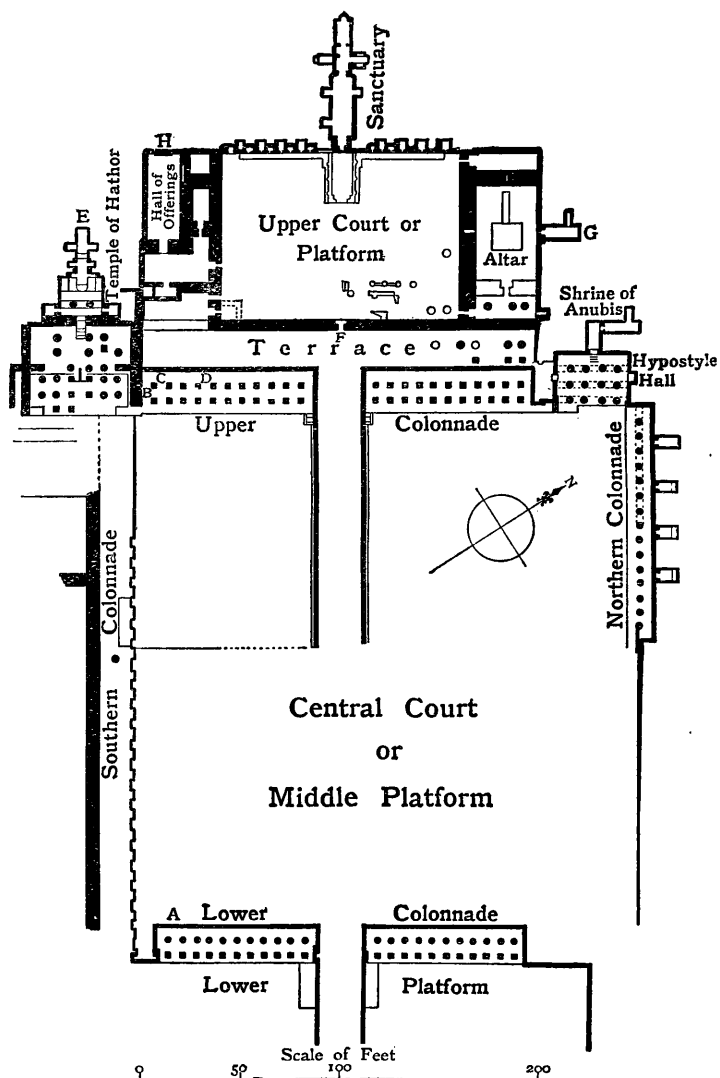
Returning to the court, we find at the opposite (S.) side some ruined chambers, and one *vaulted chamber*, with pictures of offerings brought by priests to Hatshepsu (Pl. H).

The *west wall* of this upper court has several recesses, in which we see Hat-shepsu, Thothmes III, and gods.

The Sanctuary is very much ruined. The work at its entrance is Ptolemaic. The third room of the Sanctuary was originally excavated by Thothmes I, but in Ptolemaic times was appropriated by someone of the name of Amenhetep.

In the north-west corner of this court is the entrance into a

Hall of Offerings to Amen, with mutilated portraits of the queen.



Temple of Dêr el-Bâhri.

To the south of the temple, in the same semicircle of cliffs, M. Naville and Mr. Hall discovered in 1903 another temple, which is the most ancient shrine yet uncovered at Thebes. It dates from about 2500 B.C., and is the **Funerary Temple of Mentuhotep** of the 11th dynasty. It must have existed at the time of the building of Queen Hatshepsu's temple, thus explaining why that temple is crowded into the northern part of the semicircle. It is very evident that the queen's architect was not inspired to make a new departure in temple architecture, for the older one is on the same terrace plan, so that the design was merely copied. During the season 1903-04 only the north-eastern corner of the platform was uncovered. Several tombs of the same period were opened in the course of excavations.

DISCOVERY OF ROYAL MUMMIES.

At Dêr el-Bahri in 1871 an Arab discovered a large tomb full of coffins, which he soon found to contain royal mummies and many valuable objects. He, his two brothers and a son, for several years kept the secret of the find, and made a small fortune by selling valuable "anteekas." But Egyptologists began to suspect a discovery of importance, and M. Maspero went up the river to investigate. After many difficulties, one of the dealers confessed his knowledge of the position of the treasure-place, and in 1881 M. Émile Brugsch proceeded to the place and removed the coffins and mummies to the museum then at Boulâk.

Why the coffins were originally removed from their proper tombs is not quite clear. M. Maspero thinks that they were taken to this tomb, as a hiding-place from thieves and plunderers, by a son of *Shashang*, circa 800 B.C.

Not far south of the temple of Dêr el-Bahri, and almost straight behind the Ramesseum, are the

TOMBS OF SHÊKH ABD EL-KÛRNA.

They belong to 18th dynasty royal functionaries. Unfortunately

many of them have been made use of as dwelling-places by the Arabs, which makes it difficult to visit them, and also has spoilt some of them with smoke. The sculptures are not often on the rock itself, as that was not suitable; but the surface was prepared with a kind of stucco and then carved. There are 127 tombs, of which the following are the most important:—

No. 16. Tomb of Hor-em-heb, a kind of master of the horse to Thothmes II and four succeeding kings. In the outer court the reliefs show an entertainment at the house of Hor-em-heb, who was also a scribe, and possibly tutor to the young princess who sits upon his knee. In the inner court, fishing and fowling scenes, and the funeral procession.

No. 17. Tomb of Thenuna, a fan-bearer to the king, has pictures of vases and ornaments.

No. 110. Tomb of Sen-mât, the architect of the temples of Dêr el-Bâhri and of Mât on the other bank; and tutor to the princess.

Nos. 118; 120; 123; 125—of *Nekht*, numbered also 24. A little higher up than the tomb of *Nekht* is that of *Menna*, unnumbered. It is very fine and well preserved. Notice on the wall, sharp to the left on entering, very naturalistic scenes. The drawings of boats are also good. **119; 48**—of *Sen-nefer*, overseer of the garden of Amen at Karnak, is the finest of the group, being particularly fresh and brilliant in its colouring. It has four columns and a beautiful ceiling. **36; 26**—all have interesting pictures. Perhaps the most important, but very faded and difficult to see, is

No. 35. The Tomb of Rekh-ma-Ra, a governor of Thebes under Amenhetep II. Here we see processions of foreigners bringing rich tribute of ivory, apes, leopard skins, vases, necklaces and ornaments, gold rings, ostrich eggs and feathers, a giraffe, hounds, horses, a bear, and an elephant. Notice the differ-

ent types, and clothing. In the *inner chamber* are craftsmen at their trades. Brick-making in all its stages is seen. There is a garden with a lake, on which Rekh-ma-Ra is being towed in a boat.

Lower down on the hillside are some of the

Tombs of El-Assasif.

That of **Nefer-hetep**, a priest in the time of King *Horemheb*, is beautifully decorated, and has an elaborate ceiling, a great procession of boats on the wall. In the second chamber is an inscription containing the "Song of the Harper," a kind of funeral dirge with most philosophical ideas of death.

The Tomb of Patu Amen-apt is well worth a visit. Being in all 862 ft. long, it is the largest known rock-tomb. It is covered with inscriptions and pictures. The ground occupied by it is nearly one and a quarter acres. One part of the way is somewhat dangerous, and the whole has a most offensive smell from the innumerable bats. Many of the sculptures are much blackened from the tomb having been lived in. The owner was a high official during the 26th dynasty.

Coming back towards the river, we come to ($\frac{1}{2}$ hr. from the river bank)

THE RAMESSEUM.

Built by Ramses II and dedicated to Amen-Ra, it was called in later times the *Memnonium*, and the Tomb of Osymandyas. Unfortunately it is much ruined; but enough is left to indicate the symmetry of its plan.

The **Great Pylon** was originally 220 ft. broad. On part of its much-ruined façade may be seen sculptures resembling those of Luxor, illustrating the Epic of Pentaur on the battle of Kadesh. Inside the pylon and across the court is a fallen granite

Colossal Statue of Ramses, the

largest in Egypt. Its weight is 1000 tons, its height was probably about 58 ft. The ear measures $3\frac{1}{2}$ ft., across the face $6\frac{1}{2}$ ft., across the breast $23\frac{1}{2}$ ft., first finger 3 ft., diameter of arm $4\frac{1}{2}$ ft. That the Egyptians were able to transport and place such an immense statue is wonderful, but that it could have been so shattered without the aid of explosives seems impossible. Yet its destruction is said to be the work of Cambyses.

The court in which this stood is completely ruined. Of

The Second Court more remains.

Upon the part of the wall, north side, still standing is another representation of the Battle of Kadesh. The round pillars on the east and west sides, and the osiride columns on the north and south, must have given the court a very imposing appearance. The latter bear figures of Ramses II as Osiris against them, but not in the form of caryatides. Three flights of steps lead up to a terrace which precedes the

Hypostyle Hall.—As at Karnak, the pillars of the nave are much higher than those at the sides, forming originally a clerestory. The nave columns are $32\frac{1}{2}$ ft. high, and $21\frac{1}{2}$ ft. in circumference. Between the first two columns on either side, were statues of the king. Not thirty of the original forty-eight columns remain. Turning to the left as we enter, we see on the south wall a very interesting representation of the siege of Zapur, or "Dapul in the land of the Amorites," probably an incident in the great Hittite war. The town on a rock is reached by scaling-ladders; the use of the testudo is also evident. The sons of Ramses took part in this action.

Beyond this great hall are two

Small Hypostyle Halls.—The ceiling of the first has astronomical representations; on the walls religious scenes—boats of the Theban triad, the king seated beneath the sacred *persea* tree, Safek, and

Thoth. The chambers that once stood at the side of these halls are in ruins.

To the north-west of this temple are some buildings or tunnels of brick of the time of Ramses II. Mr. Petrie, on a careful inspection of the ground north and south of the Ramesseum, identified the sites of seven or eight temples of the 18th and 19th dynasties. The whole ground, too, is honeycombed with tombs, dating as far back as the 11th dynasty. It was south of the temple that he discovered the so-called "Israel stele," now in the museum at Cairo (see p. 62).

The ride to the river will take us near

THE COLOSSI.

These two time-worn figures are among the most striking of Egypt's wonders. Seeing them standing side by side in the bright green fields, far away from any building, it is difficult to picture the great temple that once stood behind them. They are second in size only to the fallen colossus at the Ramesseum. Including the pedestals, now covered up to 7 ft. from the base, they are 65 ft. high. Originally monoliths of a hard grit-stone, they have been repaired, and lost much of their artistic value. They represent AMENHETEP III, the builder of the temple. The south one is the better preserved, but the north one is the more interesting. It is the famous **Vocal Memnon**, which was said to emit musical sounds at sunrise. It is a well-known fact that the action of the sun and certain states of the atmosphere can produce sounds from particular rocks, and it may have been some phenomenon of this kind that happened to this stone after it was rent by an earthquake, and not, as some supposed, a trick of the priests. Strabo was incredulous; but later writers did not doubt that the "musical sound" actually came from the stone. The repairs carried out under Septimius

Severus effectually stopped the sounds, which were never again heard.

On either side of the king are 18-ft.-high representations of his wife, and mother. The length of the leg, from sole of foot to knee, is about 20 ft. The foot is $10\frac{1}{2}$ ft. long, and the head and neck measure $10\frac{1}{2}$ ft.

On the legs and pedestal are many inscriptions in prose and verse, left by Roman tourists. The earliest is of the time of Nero. Only one Egyptian committed the vandalism and left a Demotic inscription. In Hadrian's time many left records, especially the court-poetess Balbilla. On the front of the pedestal are six elegiac verses by Asklepiodotus.

The ruins of another statue lie in a field near by, but they are nearly covered by the cultivated land. It is only in recent years that the land has been cultivable so far from the river; the statues originally stood in the desert.

MEDINET HÂBÛ.

This was the name of a village inhabited by Christians, who appropriated a court of the great temple for their church, but who fled to Esna at the time of the Arab invasion, since which time it has been deserted. The group of temples here is extremely interesting, as it affords a good opportunity of comparing 18th and 20th dynasty and Ptolemaic work.

Palace of Ramses III.

The entrance through the wall is between two *Porter's Lodges* (AA). Beyond is a building resembling the pictures of Syrian fortresses seen in the illustrations to the Epic of Pentaur. Originally the building was larger, other portions being built of brick, but these have long since disappeared. On the façade are reliefs representing Ramses smiting his enemies. Below (to the right)

are the conquered princes of the Kheta (Hittites), Shardana (Sardinians), Shakalasha (Sicilians), Pulasta (Philistines), etc. The eighteen chambers of the building seem to have been used as a residence by the king, who is represented upon their walls with the ladies of the harim. The queen's cartouche is invariably blank.

Beyond this Palace or Pavilion is a large **Fore Court**, down the centre of which a dromos led to the pylon of the great temple. To the right is the temple of Thothmes III. To the left is

The Temple of Amenardus

or *Ameneritis*, wife of Piankhi II of the 25th dynasty, and mother-in-law of Psamthek I of the 26th dynasty. It consists of a fore-court and sanctuary, with corridor round. The reliefs represent Amenardus offering to Amen and other gods. Beside the queen's name we see that of her father, the Ethiopian King Kashta.

The Temple of Ramses III.

The *Great Pylon* is covered with sculptures, the subject of which is the Pharaoh triumphing over his enemies. On the west side he is about to kill two prisoners before the god Ptah-Seker, on the east side the same scene occurs before Amen-Ra. Near the bottom of the east face (B) is a picture of Ramses under the sacred tree, kneeling before Amen. Thoth writes on the leaves of the tree the king's name, while Safekh, the goddess of learning and history, looks on. This signifies the everlasting duration of the king's name, and endowed the king with eternal life. In the lower part of the west tower is a tablet or *stele*, on which is recorded a conversation between Ramses and the god Ptah. Beyond this pylon is

The *First Court*, about 115 ft. square. On either side is a covered way, the roof supported on the east

by seven osiride columns, on the west by eight circular shafts. On the inner face of the pylon just passed through are continuations of the scenes on the outside. Ramses fights against the Libyans. The *Second Pylon* at the other end of this court is covered with representations and inscriptions relating to a campaign against a league of Syrian peoples.

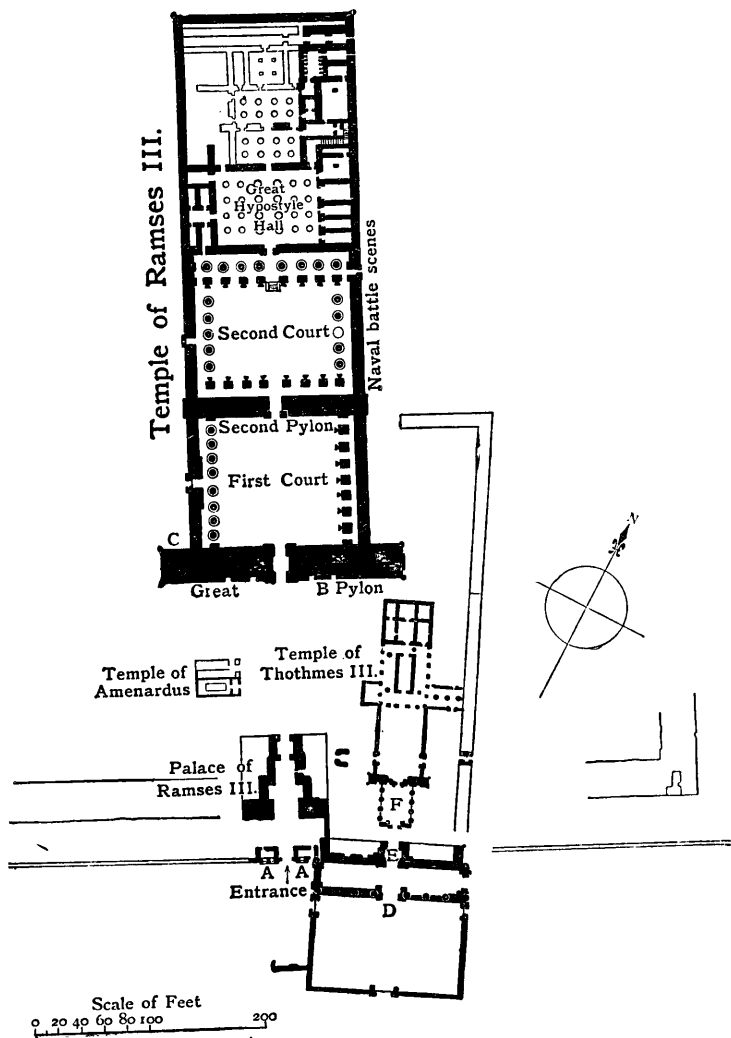
Passing through the second pylon, we enter the

Second Court.—The gateway is of red granite, the hieroglyphs cut in it measure from 3 to 4 in. deep. Colonnades surround the court, that at the upper end being on a higher level and forming a terrace. The north and south colonnades have osiride columns. The terrace, with its eight pillars and osiride columns, with much colour left on them, is a very good specimen of Egyptian work. The *reliefs* on the walls of the colonnades are most interesting. On the east wall near the north end is Ramses carried in a litter, preceded by soldiers wearing feathers, and priests reciting and carrying censers. Farther to the right the king sacrifices to Min, or Amen-Amsu. Then we see the figure of the god borne in a shrine by twenty-two priests, and the whole procession, of priests, a white bull, the king, the queen (above). On the west side of the door commences a series of scenes representing the "Festival of the Staircase," or festival in honour of Khnemu, which continues along the west wall. It was in this court that the Christians had their church.

Ascending to the terrace, we pass into the

Great Hypostyle Hall.—All the succeeding chambers were until recently buried in the remains of a Coptic town. The columns are all broken off within 4 or 5 ft. of the base.

The chambers on the west side of this hall contained the treasures of tribute brought to the king. On the walls are depicted the



Medinet Hâbû.

various objects stored in the several chambers. Some of the pictures of gold or gilt vases show much tastefulness in design. Some of the colouring in the chambers beyond the hypostyle hall is still very bright.

The **View** from the top of the pylon is extended, and the staircases are most interesting.

The Sculptures on the exterior walls should be visited. They form an illustrated history of some of the campaigns of Ramses. The best preserved are on the east wall. Among the scenes here (near the middle of the wall) is a unique representation of a naval battle. The action was at the mouth of the Nile. The enemy's ships differ in build from those of the Egyptians. The details should be examined. After the battle the severed hands of the conquered people are counted. Then we see the king returning on his way to Egypt, and making offerings to the Theban triad. On the projecting wall of the west end of the first pylon is a most spirited scene of a wild-bull hunt (C). The details of marsh and river scenes are excellent.

In order to approach the other buildings from the front, we return through the courts we have just traversed, and emerging from the gateway of Antoninus Pius (D), we find ourselves in front of the so-called

Temple of Thothmes III.

This 18th dynasty temple lies south-east of the great temple. It was added to by Ptolemies and Roman emperors. Passing through to the south, we commence with the first court. Here are inscriptions of Antoninus Pius, showing that it was his work. Of the colonnade on the north side of this court only the two columns on either side of the door remain. Their capitals are of a rich floral design. Passing between them we come to a Ptolemaic pylon (E), built of stone taken from other buildings. We

can see blocks with reliefs on them, put in upside down. Beyond the pylon are small remains of a court built by Nektanebus (F), which is succeeded by another pylon, the work of Taharqa and Ptolemy Soter II. The former is seen on the inner wall, grasping a number of captives by the hair. The court following is quite in ruins. On the right was a granite gateway, built by the *Patu-Amen-apt* of the large tomb in the Assasif group (p. 132).

In front of us we now see the little temple begun by Amenhetep I and Thothmes I, completed under Hatshepsu and Thothmes III, but repaired and extended during later times. The temple consists of a sanctuary surrounded on three sides by a colonnade, and on the north by three chambers which lead into three others. The figures of Hatshepsu have in every case been obliterated, and those of one of the Thothmes introduced. The scenes represent the king offering to the gods.

About 170 ft. north-east is a subterranean passage about 60 ft. long and only 2½ ft. in breadth, leading to a well of sweet water.

It is about half-an-hour's ride from Medinet Hâbû to

THE TOMBS OF THE QUEENS.

Though not to be compared in importance with the tombs of the kings, these are very interesting. Unfortunately they have all suffered from the effects of fire. About twenty have been discovered in all, but only two or three are visited. They are mostly decorated with paintings, and have no sculptured reliefs.

The Tomb of Thiti consists of an ante-chamber, a long passage, and a square chamber, with a smaller one off each side. The brightness of the colour is unequalled in any tombs. The goddess who kneels on either side of the entrance is *Maât*, the goddess of truth. In the

passage on the left wall the queen stands before Ptah and Harmakhis, two of the genii of the dead, and Isis; on the right wall she stands before Thoth and Nephthys and the two other genii of the dead.

In the little chamber off the left side of the square chamber is the mummy shaft. In the farther chamber is Osiris, with his sisters Isis and Nephthys behind him, Neith and Selket in front. In the room to the right is Hathor in the form of a cow.

The beautiful little tomb of *Amen-mena*, of the time of *Amenhetep III*, was cleared in 1903; and several mummies were found.

The tomb of Queen *Nefertari*, wife of Ramses II, was discovered in 1904 by Signor Schiaparelli.

Other tombs are those of *Bint-Anath*, favourite daughter of Ramses II; Isis, a consort of Ramses IV; *Set-Ra*, wife of Seti I.

A ride of about a quarter of an hour will take us to

THE TEMPLE OF DÊR EL-MEDÎNA.

This is a most perfect little temple of the Ptolemaic period. Its modern name comes from the early Christian inhabitants. Founded by Ptolemy Philopator, it was completed by Euergetes II. It measures only 60 ft. by 33 ft. The principal gods revered here were Hathor and Maât; some of the columns having Hathor-headed capitals; but the Theban triad are also represented, while Amen-Ra and Osiris receive gifts from Euergetes in some of the side-chambers. The scenes in the western chamber are most unusual as temple decorations. Here we see the judgment before Osiris, who is seated. This subject is frequently seen in the papyri of the *Book of the Dead*. Before Osiris is a lotus, on which stand the four genii of the dead, also the gods of the cardinal points. Then comes the "Devourer of the wicked," a creature partly hippo-

potamus, partly lion, with the head of a crocodile, waiting for those whose hearts are weighed and found wanting. The weighing of the heart against the feather, or a little figure of Maât, representing truth absolute, comes next. Anubis and Horus preside at the balance, and Thoth with his reed and palette makes the record. The deceased is conducted to the scene of judgment by two figures of Maât.

In this valley of Dêr el-Medina there are many tombs. To the south-east of this group is another large necropolis.

THE TOMBS OF KÛRNET MURRÂI.

These date chiefly from the 18th dynasty, and they resemble those of Shêkh Abd el-Kârna. The chief tomb, the only one usually visited, is

The Tomb of Hui, who was Governor of Ethiopia under Tutankh-Amen. Like so many of the Theban tombs, it is much injured from having been made use of as a dwelling, or stable. The paintings with which it is covered have suffered accordingly. To the left on entering is seen Hui, the deceased, accompanied by relatives. In front of him, two Nile boats. Farther on, people bringing tribute to the Governor of Ethiopia. On the wall opposite we see Hui, with his insignia of dignity, bringing to the kings the tribute-bearers. The tribute objects are most interesting. Behind Hui can be seen a Nubian landscape with dom palms, negroes, giraffes, and a hut. There is furniture in the form of chairs and stools of ebony; there are skins, gold-plated shields, gold in rings and in dust, and red and blue gems in vessels. The oxen of the tribute have human hands fixed on their horns. The pictures of boats are very good.

To the right on entering the tombs we see Hui being ceremoniously invested as Governor of Ethiopia before the king. Opposite,

Hui bringing the Syrian tribute to the king. A brother of Hui brings lapis-lazuli (?) on a dish. Others bring gold and silver vases, two horses, and a lion.

In another tomb is a representation of a desert hunt, but it is now, unfortunately, much destroyed.

SECTION 11.

FROM LUXOR TO ASWÂN.

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The hills on the west recede from the river after passing Luxor, leaving a broad belt of cultivation. At eight miles we reach,

462 miles (from Cairo), **Erment** (R. (east bank) & S. stat.; P. & T. off.), the ancient *Hermontis*. Unfortunately the few remaining blocks of a "Birth House" built by Cleopatra have been used in the construction of the sugar factory and a flight of steps from the bazaar to the river bank. The village, with its clean bazaar, is pretty.

A few miles south, on the east bank, is

Tād, which probably marks the site of *Tuphium*. The modern village partially conceals the Ptolemaic temple which stands about $\frac{3}{4}$ hr. ride from the river. Traces of 12th dynasty work have also been found, and in the desert behind are many tombs dating from the 12th and 13th dynasties.

Passing at a bend Rizkat, the Greek *Crocodilopolis*, the scene is picturesque, as the hills approach the river again on the west bank in two peaks called **Gebelén**, the "Two Mountains." One is crowned with a shêkh's tomb, from which it takes the name of Shêkh Musa. Hieroglyphic inscriptions mention the hills as *Anti*. On the top of

Shêkh Musa are remains of a temple founded in the 7th dynasty, and there are many rock-tombs in the neighbourhood. In those of the 11th and 12th dynasty were discovered sarcophagi, and in those of the Greek period second and third century papyri.

East bank, **Maalla**, with tombs of the New Empire.

Nearly opposite is

Matana (R. stat.), with a large sugar factory and pumping station.

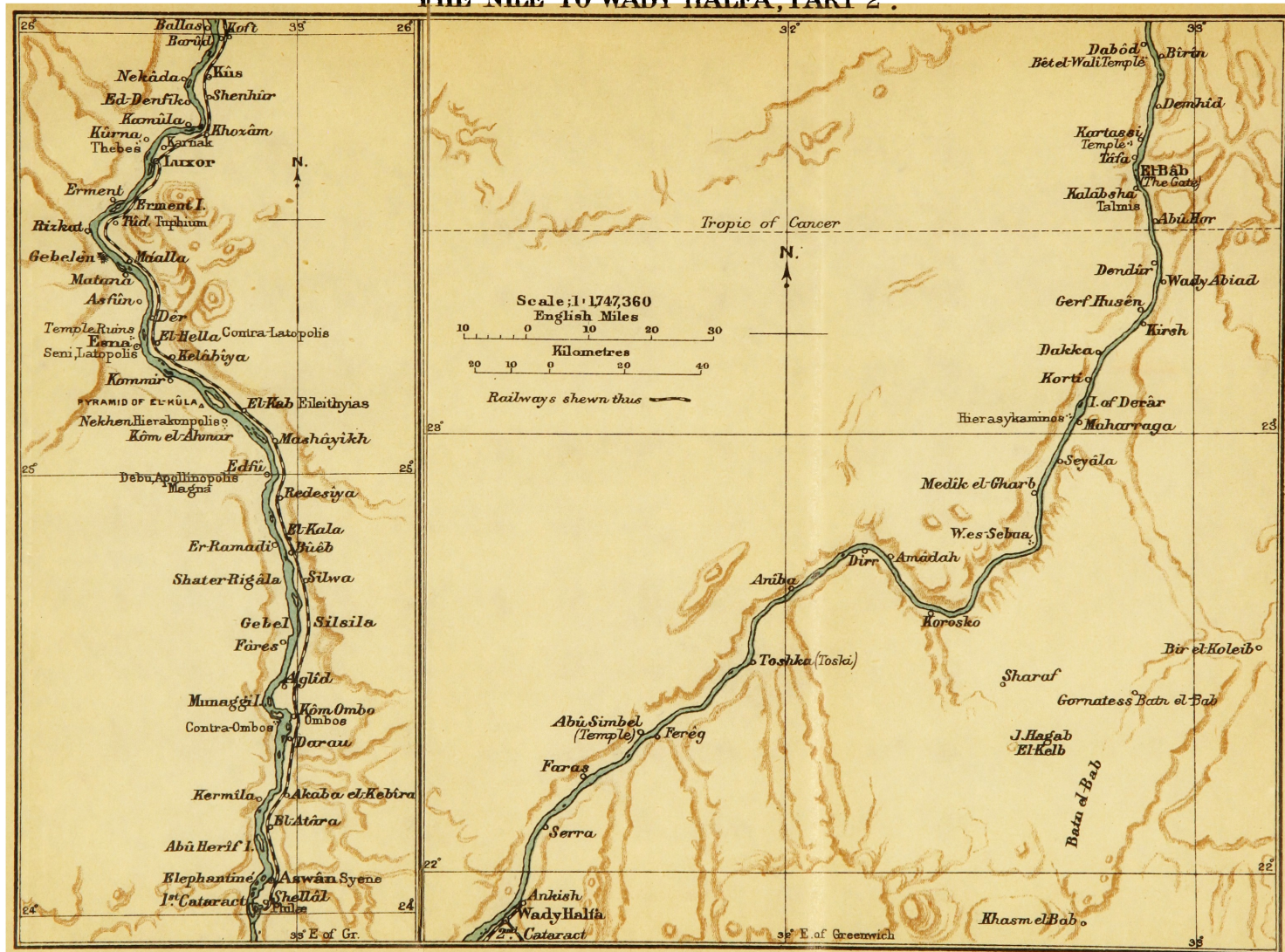
490 miles, **Esna** (P. & T. offices).

In old Egyptian this place was called *Seni*, and by the Greeks and Romans, *Latopolis*, on account of the latus fish, which seems to have been the kind of totem of the place. There is a road to the Sûdân, *viâ* the oasis of Kûrkûr, from Esna. The temperature is very even, so that native doctors often send their patients here. A new barrage, to cost £1,000,000, is in course of construction.

The Temple of Esna, about three-quarters of a mile from the river, is surrounded and partly covered by the houses. The *Hypostyle Hall* alone has been excavated. Founded originally by Thothmes III, it was rebuilt by Ptolemy Philometor and Roman emperors. From the entrance we have a good view of the elaborate capitals of different designs. The hall is 120 ft. \times 50 ft., and the columns are 37 ft. high and 17 $\frac{3}{4}$ ft. in circumference. The roof is formed of enormous slabs 22 to 26 ft. long. On the cornice over the entrance is a dedication inscription by Tiberius and Vespasian. The names of thirteen other emperors are found on different parts of the walls and columns, including those of Hadrian, Marcus Aurelius, and Caracalla.

The god revered here was the ram-headed *Khnem*, and associated with him is *Isis-Neith*. The subjects of the reliefs are similar to those found in other temples. The ceiling has astronomical representations,

THE NILE TO WADY HALFA, PART 2.



Some little distance inland in the desert a *subterranean Christian church* has been discovered, with Byzantine paintings.

Other remains of Christian times are two Coptic Dêrs in the desert—that of *Manoas wa Shenûdt*, 3 miles S.; and that of *Anba Mattaas*, 7½ miles N.-W., on the road to the Oasis of Kharga. The former is perhaps the oldest convent in Egypt. It has some very old frescoes, old inscriptions, and had a library.

The hills now keep near the river on the east. Opposite Esna is

El-Hella, the ancient *Contra-Latopolis*. Its temple has been destroyed. To this place is brought the talcose stone (the *lapis ollaris* of the Romans), which the Arabs pound up and mix with brick dust to make their rough cooking-vessels called *birâm*, this mixture being able to stand a high degree of heat.

Passing at El-Kenân, the site of the ancient *Chnubis*, we see on the west bank the ruined

Pyramid of el-Kûla.—It is now only 35 ft. high. Dr. Naville was unable to discover its sepulchral chamber.

510 miles, **El-Kab**, east bank, called in the hieroglyphs *Nekheb*, and by the Greeks *Eileithyias*. The tombs here are most interesting, as are the remains of the town, and a small temple in the desert. The great

WALL which encircled the town and formed a fortification is still well preserved on the east side. It is built of crude bricks of enormous size. It is 37 ft. thick, and encloses an area measuring 700 yds. square. In an enclosure within this area were the temples. Among the ruins were found the names of Usertsen I, Amenhetep I, Thothmes III, Hatshepsu, Amenhetep III, Seti I, Ramses II, Darius, and Nektanebus. Our exhaustive knowledge of this site is due to several seasons' work by Professor Sayce and Mr. Somers Clarke,

THE TOMBS lie in the hill about twenty minutes' walk from the river. They date from the 13th dynasty. There are thirty-one, but only six are usually visited.

The Tomb of Paheri is distinguished by its wide opening. Paheri was governor of the nome, and the office seems to have been hereditary in his family, others of whom are buried here. He was also tutor to a royal prince. Although the drawing of the figures is below the Egyptian standard, the scenes are very interesting, particularly the agricultural ones. On the west wall we see the ploughing and sowing, then, below, the reaping of wheat and dūra, and in the third row the treading out the corn, the winnowing, measuring, and storing of the grain. The inscriptions give little songs sung by the labourers. One has been paraphrased thus—

"Hie along oxen,
Tread the corn faster!
The straw for yourselves,
The grain for your master."

Another reads: "A fine day, one is cool; The oxen are drawing, The heaven is doing according to our hearts; Let us work for the noble." There are also fishing and fowling scenes, and funeral rites.

On the right (east) wall are Paheri and his wife at a banquet, with their relatives opposite. Women harpists and flute-players are seen in the lower row. The men and women guests sit separately.

To the left of this tomb is

The Tomb of Aahmes, which is most important on account of the long inscription, from which we learn that the owner was a captain of the fleet during the war waged against the Hyksos by *Aahmes I*, the founder of the 18th dynasty. This is a rather obscure part of Egyptian history, so that any inscriptions that throw light on it are valuable. This man also served under successive kings. The in-

scription is in the main room with the vaulted ceiling. Aahmes is seen accompanied by his grandson Paheri (of the tomb just mentioned), who, it would seem, was the artist of the tomb. The inscription commences in front of Aahmes and is continued on the entrance wall.

The Tomb of Renni is much ruined. The pictures resemble those in the tomb of Paheri. An inscription tells us that Renni owned 1500 swine.

The Tomb of Baba contains a reference to a famine which lasted many years. It is behind the hill with the tomb of Paheri.

The Tomb of Setau, a priest of Nekhebt, is the latest, being of the time of Ramses III.

In the desert below the hill is a

SMALL SANDSTONE TEMPLE dedicated to Thoth, Nekhebt, and Horus. It was built by Ramses II, and is connected by forty-one steps cut in the rock with a **ROCK-CUT SPEOS** in the hill. This was constructed by Ptolemy IX, and further decorated by Ptolemy X. It was dedicated to *Nekhebt*, the goddess of Nekheb, represented frequently as a vulture with outspread wings.

Beyond these temples we pass many rock-inscriptions, some of the 6th dynasty, which mention a temple to the goddess *Nekhebt* as standing at the "corner of the mountain." Some distance farther, on a low plateau, is

The Temple of Amenhetep III, with good drawing and well-preserved colouring. It was dedicated to *Nekhebt*. The ruined vestibule was added in Ptolemaic times, the temple consisting originally of a single court about 50 ft. long. The four polygonal columns have Hathor capitals. *Khu-en-aten*, the reforming king, caused much defacement of the reliefs. The inscriptions and paintings on the exterior walls are of the time of Ramses II. There is also a hieroglyphic inscription, which

reads thus: "In the 13th year of his majesty, lord of the world, Napoleon III."

Turning to the left on entering, we see Amen-hetep III sacrificing to the sacred boat, and presenting incense to *Nekhebt*; he is embraced by *Amen*. The scenes are repeated on the right wall, with *Horus* in the place of *Amen*. The frieze consists of the cartouches of Amenhetep alternating with Hathor heads, a device which has been copied in the Ptolemaic Speos.

Opposite El Kab are the remains of

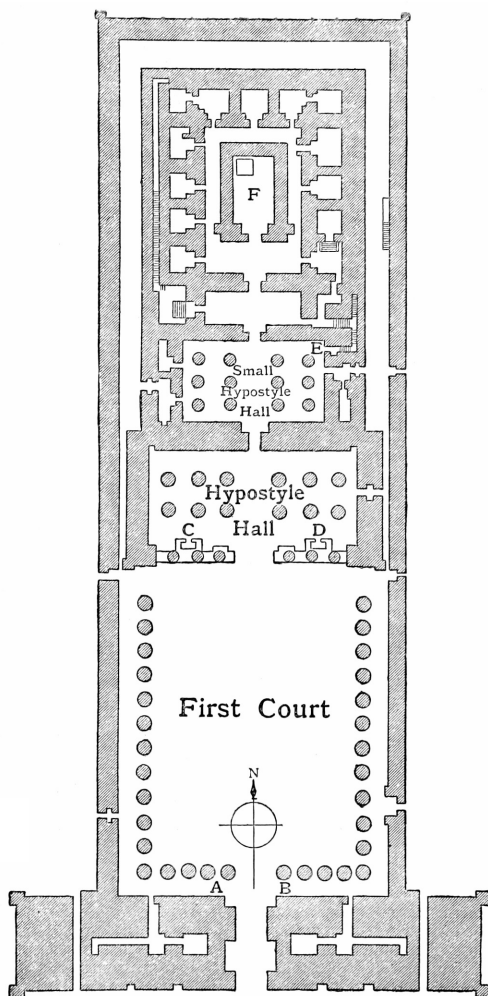
Nekhen, near the modern Kôm el-Ahmar. In Greek times this place was called *Hierakonpolis*. The very early remains here date back to the 4th dynasty. Beautiful alabaster and diorite vases and bowls were found in the tombs, one bearing the name of *Seneferu*. One alabaster jar, 33 in. high, had the name of a king, *Besh*, on it, hitherto unknown. The most wonderful find was a magnificent hawk's head in a beautiful red gold, weighing 80 sovereigns. The eyes were of obsidian. It is now at Cairo. Mace-heads, flint knives, ivories, figures in hæmatite serpentine and crystal, were also found at the same time by Mr. Quibell. The tombs in the hill behind are chiefly of the 18th dynasty.

The god of Nekhen was Horus, whose symbol was the sparrow-hawk.

The sandstone region of the Nile is now entered.

522 miles, **Edfû** (R. (opposite) & S. stat.; P. & T. off. $\frac{1}{4}$ hr. fr. river), famous for its very large and perfect Ptolemaic temple. Edfû is the hieroglyphic *Debu*, and Greek *Apollinopolis Magna*.

The Temple somewhat resembles that of Dendera, but its pylons are much finer. It was dedicated to Horus, with whom are associated Hathor and the youthful Horus. It was here that Horus was said to have overcome Set, who had killed



Temple of Horus, Edfû.

his father Osiris. The Greeks identified Horus with their Apollo, whence the name Apollinopolis.

The outside length of the temple is 450 ft., its breadth 120 ft.

The PYLON is 250 ft. broad and 115 ft. high. The decorations here are in imitation of those at Medinet Hâbâ, and other temples, the king represented being Neos Dionysos. In each of the pylon towers a good staircase leads up 242 steps, past storerooms, to the top, whence there is an extended view.

THE FIRST COURT, with its 32 columns, is paved with large stones. The capitals of the columns are of most elaborate patterns, some of them very beautiful. The pictures on the columns represent the king offering to Horus and other local gods. The walls of the colonnade are decorated with three rows of reliefs. The subjects are repeated over and over again. We see the Pharaoh, sometimes one Ptolemy, sometimes another, before different gods. To the right of the entrance (Pl. B) we see the king wearing the crown of Upper Egypt, in front of him a priest offers incense, and Horus and Thoth pour holy water over him. To the left (Pl. A) is the king again, wearing the crown of Lower Egypt, and treated in a similar manner.

THE HYPOSTYLE HALL is separated from this court by an intercolumnar screen. Its 18 columns have elaborate floral capitals, but the ceiling is so much blackened that the astronomical representations cannot be seen. The king who figures on the walls is Euergetes. He is in one scene accompanied by his wife Cleopatra; here we also see a long procession of local deities presenting offerings to the triad of Edfû. The little chamber to the west of the entrance (Pl. C) was the place where the king was purified by holy water before proceeding to the sanctuary. The scene is similar to that at the entrance of the first court. Another little chamber to the east (Pl. D) was the *Library*. On its

walls is a catalogue of the books it contained, also a picture of Safekht, the goddess of writing and literature. Through the east wall is a doorway into an ambulatory, which goes from the N.-E. corner of the first court round the entire temple to the N.-W. corner of the same court.

THE SMALL HYPOSTYLE HALL has 12 columns with Hathor-headed capitals. From the N.-E. corner a staircase leads up to the roof.

Passing through two vestibules, we reach the Sanctuary (Pl. F) where is the granite shrine in which was kept the symbol of the god. On the east side of the second vestibule is a pretty miniature temple with *Nât*, the sky goddess, on the ceiling.

From the chambers off the first vestibule we reach staircases leading to the roof. The walls are decorated in a similar manner to those at Dendera.

On the wall of the ambulatory are scenes of a hippopotamus hunt.

Redesiya, a small village, 5 miles above Edfû, is the starting-place for the desert route to Berenikê on the Red Sea.

The route passes (about 37 miles) a temple of Seti I, dedicated to Amen, with good sculptures. Near the Red Sea is the Gebel Sebara with its famous emerald mines. They were worked in ancient times, and a well-known London jeweller in 1899 obtained a concession to work them again.

The strip of cultivated land becomes narrower, and the hills approach the river.

At Bûêb are remains of a fortified Arab town (east bank). There are ancient quarries here, with the name of Thothmes III. The fortress, seen about $\frac{1}{2}$ mile inland, is now called El-Kala.

Silwa (R. stat.); opposite this place is a ravine called *Shat er-Rigâla*, where there is, on the left not far from the river, a stele showing Mentu-hetep III, Antef V and Se-ankh-ka-Ra, kings of the 11th dynasty. Farther on in the gorge are many rock-inscriptions.

The name of Hatshepsu and other 18th dynasty rulers occur. Farther north are many other inscriptions, Hieroglyphic, Phœnician, Aramaic, and Greek, also some tombs.

The hill before Silwa is called *Gebel Abū Ghabah*.

547 miles, **Hagar Silsila** or **Gebel Silsila**. The hills come close to the river, which narrows down considerably, being at its narrowest only 1095 ft. broad. The name means "Mountain of the Chain," which comes from an Arab tradition that a king once put a chain across the river to stop navigation. On either side are quarries in the sandstone. These can be seen on the east, and on the west many rock-cut tombs are also seen overlooking the river.

In ancient Egyptian this place was called *Khennu*. At this place, the site of which is probably at El-Hammām, on the west bank, kings of the 12th dynasty lived; and in the 19th dynasty time there was a college. The quarries give almost as good an idea of the immense architectural activity of the Egyptians as the remains of the vast temples at Thebes and elsewhere. The inscriptions show during what period the quarries were worked, and by whom. One of the time of Ramses III speaks of 3000 workmen employed under one official. There were probably convicts among them.

EAST BANK.—The quarries here were worked principally under the New Empire. It is fatiguing and somewhat difficult to find the different objects of interest. Near the north end is a colossal sphinx which was never transported, and there are other sphinxes never entirely quarried out. Here is also a small *naos* of Amenhetep III, which was never finished. A quarter of a mile farther south, on a higher level, are three rock-cut chapels by the same king. One entrance to the quarries is by a long passage and stairway cut in the rock.

WEST BANK.—The quarries here are not nearly so large, but there

are some interesting tomb-chambers. The northern, most worthy of inspection, is a *Speos of Horemheb*, the last king of the 18th dynasty. The reliefs are particularly fine, but unfortunately some of the chapel is very black with the smoke of fires. The name of Horemheb is over the centre door. Entering, the relief on the south should be noticed. A goddess suckles the infant king, Amen-Ra and Khnem standing on either side of the group. Following along the rear wall, the scenes represented: Horemheb, seated on a beautifully decorated throne, is carried by 12 soldiers; he is returning triumphant from having defeated the Kushites or Ethiopians, many of whom we see marching in the procession; figure in high relief of an official of Ramses II; Merenptah offers an image of Maät to Amen-Ra and Mût; beyond another figure is a tablet of Kha-em-uas commemorating the 4th jubilee of his father Ramses II. Here is the entrance to another chamber with decorations much damaged. Continuing along the rear wall: A man praying; above, Ramses offering to gods; relief of a high official—notice the picture of column beneath; memorial tablet of Ramses II; at the end, three men praying.

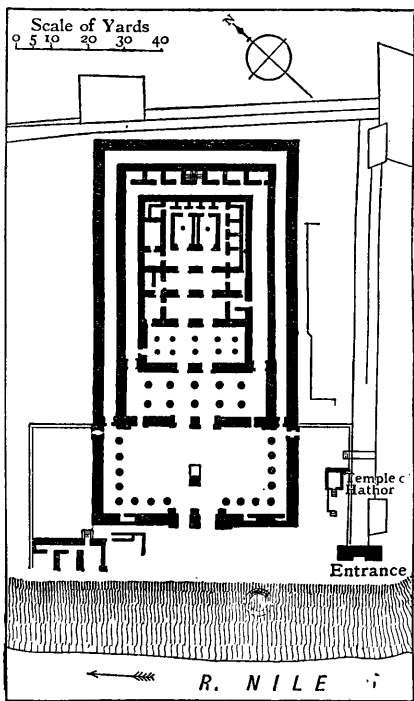
Continuing for some little distance south along the bank, we come to other chapels and inscriptions. In one are the names of Hatshepsu and Thothmes III. The gods represented are many, but the chief deity of Silsila was the crocodile-headed god *Sebek* of Ombos. Particular honour was also paid here to the Nile god *Hâpi*.

The mountains now recede from the river, but there is little cultivation until we reach a broad plain at,

564 miles, **Kom Ombo** (S. stat. Railway at Darau to the south). The **TEMPLE** on the high river bank has suffered from depredations by the Nile. It is Ptolemaic, but is on the site of an 18th dynasty

temple. Its ancient Egyptian name was *Pa-Sebek*, because the god Sebek was worshipped here. Like the temple at Edfû, it has a forecourt and an ambulatory; but it is peculiar in being double in its arrangements all through. One-

Hathor, we enter the ruined court, and see two winged-disks over two entrances. The two sets of doorways through all the halls lead into two sanctuaries. The view from the end looking out to the Nile is very charming.



Temple of Kom Ombo.

half was dedicated to *Horus* (Haroeris), representing Light, the other to *Sebek*, representing Darkness.

The temple area is gained by a staircase, part of the work of M. de Morgan, who cleared out the temple. Passing a little *Temple of*

The hills close in on the river again, but are much lower. Many water-wheels (*sâkiyas*) are seen, but the strip of cultivation is narrow. The sand assumes a much more yellow tone, and as we approach the Cataract district the colouring of the country seems much more

vivid. Granite begins to appear at El-Atâra, and great isolated rocks of it are seen standing out of the river as we approach Aswân. On the west is Mount Grenfell, with its row of tombs; straight in front is the green island of Elephantiné, with beautiful palm-groves, and on the east bank is Aswân, 590 miles from Cairo.

SECTION 12.

ASWÂN AND THE FIRST CATARACT.

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ASWÂN.

Hotels.—See "HOTEL LIST."

English Church, open during the season.

Doctors.—Dr. L. Canney, Dr. Edwards. *Consulting only*, Sir Stephen Mackenzie.

Post and Telegraph Offices on the river bank. Daily post to and from Cairo.

Carriages.—Course in the town, P.T. 5. Per hour, in town only, P.T. 10.

Boats.—There are always a number of small boats with sails waiting at the embankment at Aswân to take the traveller across the river, among the islands, or to the Cataracts. From P.T. 15-25 for the afternoon.

Railway.—From Luxor (see p. 97). Also railway to Shellâl (see Philæ).

Objects of Interest, and Excursions.—Bazaars. Granite Quarries. Bisharin Camp and Ptolemaic Temple. Elephantiné and the Nilometer. Tombs at Mt. Grenfell. Islands; and Convent of St. Simeon. Philæ and the Cataracts. The Dam and Reservoir.

THE TOWN OF ASWÂN.

The name Aswân comes, through the Coptic *Suan*, from the Greek

Syene and the ancient Egyptian *Sun*. (See Ezek. xxix. 10.) It is the frontier town of Egypt, and as such was of great importance in Roman times. But under the Pharaohs it was secondary in importance to the town on Elephantiné. In Christian times it was the seat of a bishopric, there being some convent remains still in its neighbourhood. In the 12th century it was frequently raided by Arab tribes, who plundered it and reduced it to ruins. Juvenal the Satirist was made prefect of Syene, a practical banishment.

It has now a varied population of about 9000, consisting of Egyptians, Nubians, Negroes, Bisharin, Copts, Turks, and Greeks. Before the cutting-off of the Sûdân it was a great market and meeting-place of the south with Egypt. Now that the Khalifa is dead, and the Sûdân no longer under his tyranny, the trade in ostrich feathers, ivory, india-rubber, skins, horns, etc., may revive. During the advance of British and Egyptian troops into the Sûdân it became a great centre of activity; for much war material was unloaded here and sent past the Cataract to Shellâl by the military railway.

The **bazaars** are interesting.

There are no remains later than those of Roman times. The picturesque ruined quay is Roman work.

The river bank has been immensely improved within the last few years by an embankment. But the increase of the number of annual visitors necessitates the erection of large hotels, which detract from the natural wildness of the scene. The broad effects of strong colour in the scenery of this part of the river are nowhere surpassed. The black rocks, the bright green of the islands with their palm-trees, the brilliant blue of the sky, and beyond the bright yellow of the sand at Mt. Grenfell, crowned by its ruined white shêkh's tomb, make a most beautiful landscape.

The Granite Quarries, whence so many of the Pharaohs took the materials for their obelisks, statues, and temples, are exceedingly interesting. It is not a long ride from the town. The road lies through the Arab cemeteries. In one quarry is an obelisk which was never quite detached from its bed. Wedge marks are seen everywhere, showing the method of working the granite in Roman times. It is thought that a row of holes was made along the desired line of fracture, that they were filled with wooden wedges which were saturated with water, and that the consequent swelling broke off the block. The granite is chiefly red, but there are several other kinds found in the neighbourhood.

The valley on to which the quarry opens contains most interesting inscriptions, dating from the 11th dynasty to Roman times.

The Bisharīn Camp. Carriage there and back, P.T. 25. This tribe of Bedāwīn might well be Mr. Kipling's "Fuzzy-wuzzy." They may be seen wandering about Aswān. But a visit to their camp is interesting, especially if a little bakshish is given to them to dance. But they are anything but unsophisticated people, having made their camp here probably because of its being a tourist centre. It is about a quarter of an hour's ride from Aswān. On the way back the

Ptolemaic Temple may be visited. Only the façade of its exterior is visible; but if the key is obtained from its *ghafir* it may be entered. The temple was built by Euergetes I, who dedicated it to Isis of Syene. It is of no special interest.

Elephantiné and the Nilotometer. A boat should be taken and a trip made round the island, even if no landing is effected (fare, P.T. 5 each person). Its name is a Greek translation of the old Egyptian name Abu, which

was written with the elephant as the syllabic sign for "Ab." It is inhabited by Nubians, who speak *Kendū*, a Nubian dialect. Of its two temples, nothing remains. Mounds at the south end mark the site of the ancient town, where "anteekas" are found from time to time. Near these mounds are rocks inscribed with names of the 4th, 5th, 6th, 11th, and 13th dynasties.

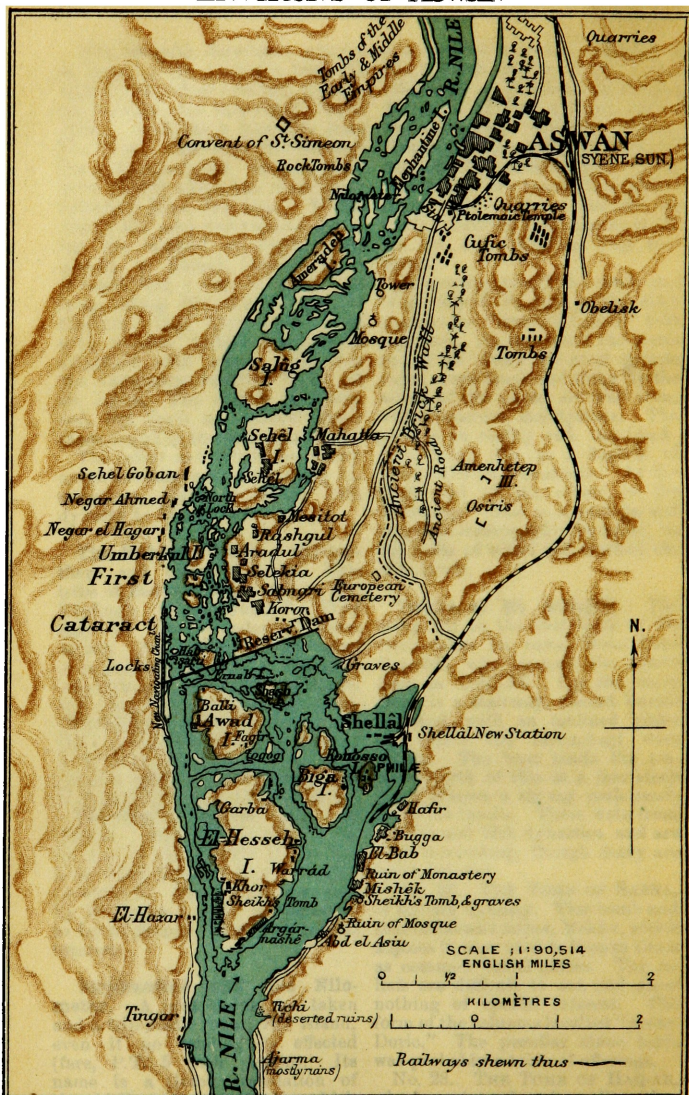
Proceeding round the south end of the island, we pass in the other channel the "Sirdar's Island," with a garden. As we round the south end of the island the great granite rocks, worn black and shiny by the action of the water, are well seen, with numerous inscriptions. The rock is in reality red, the blackness being due to a deposit of black oxide of manganese. At the S.-E. end of the island is the Nilometer. This is a passage and staircase leading into the water, on the walls of which are marked the Nile levels.

Tombs at Mt. Grenfell. The steep hill on the west bank of the river takes its name from Lord Grenfell, who opened the tombs here in 1885-86. Up the steep slope is a stairway, almost buried in sand, with an inclined plane up which the sarcophagi were drawn. The boat lands the traveller north of this at a less steep place, whence a zig-zag path leads up to the tombs. These date from the 6th and 12th dynasties, and are most interesting, though many are much injured.

No. 26. **THE TOMB OF SABNA**, of the 6th dynasty. This tomb and that of Sabna's father, Mekhu, which adjoins it, were used in Roman times as common burial-places. The reliefs are difficult to see, and show nothing of special interest. The form of the columns is called "protodoric." The peculiar stone table was probably a table of offerings.

No. 28. **THE TOMB OF HAQ-AB**, who is portrayed on its walls with a

ENVIRONS OF ASWÂN



dark complexion. This is accounted for by the fact that, though his mother was an Egyptian lady, his father was a negro called Penatmai. Here we see another instance of the greater importance attached to the maternal descent, for Haq-ab held some high offices.

No. 31. THE TOMB OF SE-RENPOT. This Se-Renput was son of Satihetep, who lived likewise during the 12th dynasty. We enter a passage which leads to a hall with six columns, then to a corridor, and as we pass along we are somewhat startled by the figures cut out of the rock in niches. They represent Se-Renput in the form of the Osirian mummy. They are painted. The corridor leads to a chamber with four pillars. The decorations in the recess are most beautiful, done in low relief, and coloured. The hieroglyphs are done in great detail. To the right is Se-Renput's mother, on the left wall is his wife, and on the back wall we see himself and his son.

No. 32, and following, are tombs of Aqu, Khunes, etc., some of which have been used as dwellings by Coptic monks, who have left traces of frescoes. Some of the reliefs are interesting.

Farther north we come to

THE TOMB OF HER-KHUF, with important historical inscriptions on the outside wall of the tomb. It belongs to the 6th dynasty, for Her-khuf relates how he was sent three times to the negro country about Korosko, and returned laden with treasure for King Mer-en-Ra. The sculpture on this wall shows Her-khuf leaning on a staff in a rather unusual attitude. Another inscription tells how he brought a "Danga dwarf" to Pepi II. This was probably a man of one of the dwarf tribes discovered by travellers in Central Africa, the name Dongo being still extant.

THE TOMB OF PEPI NEKHT, which comes next, has also important inscriptions.

No. 36. THE TOMB OF SE-RENPOT, son of the lady Thepa. He was a

prince serving in the army of User-sen I (12th dynasty) during the wars against the Kushites, *i.e.* Sudanese. On the columns of the court are pictures of the deceased, and we see a large picture of him again on the back wall (to the left), followed by a sandal-bearer and two dogs. Again, to the right we see him with three sons.

There are some interesting but much destroyed paintings on the walls of the ruined Coptic monastery above.

THE ISLANDS ; AND CONVENT OF ST. SIMEON. Sailing among the islands is very charming, and an afternoon may be spent in doing this and in visiting the ruined convent of St. Simeon on the west bank. There is a perfect labyrinth of chambers, and some interesting frescoes adorn a large corridor in the first storey. They represent the Christ, with Michael the archangel and six apostles. Other paintings are in the vaulted church and the rock-cut chapel. The ceiling of the latter is most interesting.

PHILÆ, THE FIRST CATARACT, AND THE DAM.

The Train (Fare, P.T. 6, 1st class ; P.T. 3, 2nd class) leaves Aswân at 8.40 a.m., arriving at Shellâl at 9.5. The railway goes through the desert past the quarries.

Shellâl is the starting-place of the steamers for the Second Cataract and Wâdy Halfa. Boats wait here to take people over to Philæ.

The Ride (donkeys there and back, P.T. 10, not including bakshish ; there only, P.T. 5) to Shellâl is made through the desert, by the route that Strabo took.

The Drive.—It is now possible to drive to Shellâl. The road is very heavy, being chiefly through sand. The carriage there and back, P.T. 97½, *i.e.* £1.

The scene from the Nile bank at

Shellâl is a unique and curious one. It is still beautiful, but less rugged and grand than before the building of the dam, and consequent rise of the water. Small islands have disappeared, large islands have become smaller, villages have been submerged, and the palm groves standing in the water will gradually succumb and disappear. The large island beyond Philæ is **Bigeh**. It has a small Ptolemaic temple of Hathor, before a statue of Amenhetep II.

The small island to the north of Philæ, **Konosso**, with its many interesting inscriptions, including the cartouches of Psammetikhos II, is almost submerged.

Philæ. On this small island, which measured only about 400 ft. by 140 ft., were crowded many interesting monuments.

In ancient Egyptian it was called *Paalek*, "The Frontier Town."

The Arabs called it *Geziret Anas el-Wogûd*, after a hero of the Thousand and One Nights, in a tale of which the Egyptian version has part of the scene laid here.

In old Egyptian times Philæ does not seem to have been of much account. The oldest building on the island dates from Nektanebo (B.C. 350). The chief deity revered on the island was Isis, but Osiris, Nephthys, Hathor, and the Cataract goddess Sati also appear on the monuments.

In 1896 much of the débris covering up the Coptic town was cleared away by Captain H. G. Lyons, R.E., who surveyed here on behalf of the Egyptian Government, and made a complete record of all that is on the island, in view of the probability of the destruction of the monuments that will follow the forming of the great new lake.

The temples are visited by boat, landing only being effected in the great temple of Isis.

The small isolated temple is called "**Pharaoh's Bed**," or the **Kiosk**. It is unfinished, the abaci

above the capitals of the columns never having been carved, as was probably intended, with Hathor heads. The few reliefs in the interior represent Trajan offering to Isis, Osiris, and Horus.

A little farther west, now almost entirely submerged, is a charming little

Temple of Hathor, built by Philometer and Euergetes II. The sculptures on the walls, showing harpers, people playing on the flute, and servants with antelopes, are very good. The grotesque figures on the columns represent Bes (see **DENDERA**).

We now come to the

Great Temple of Isis.

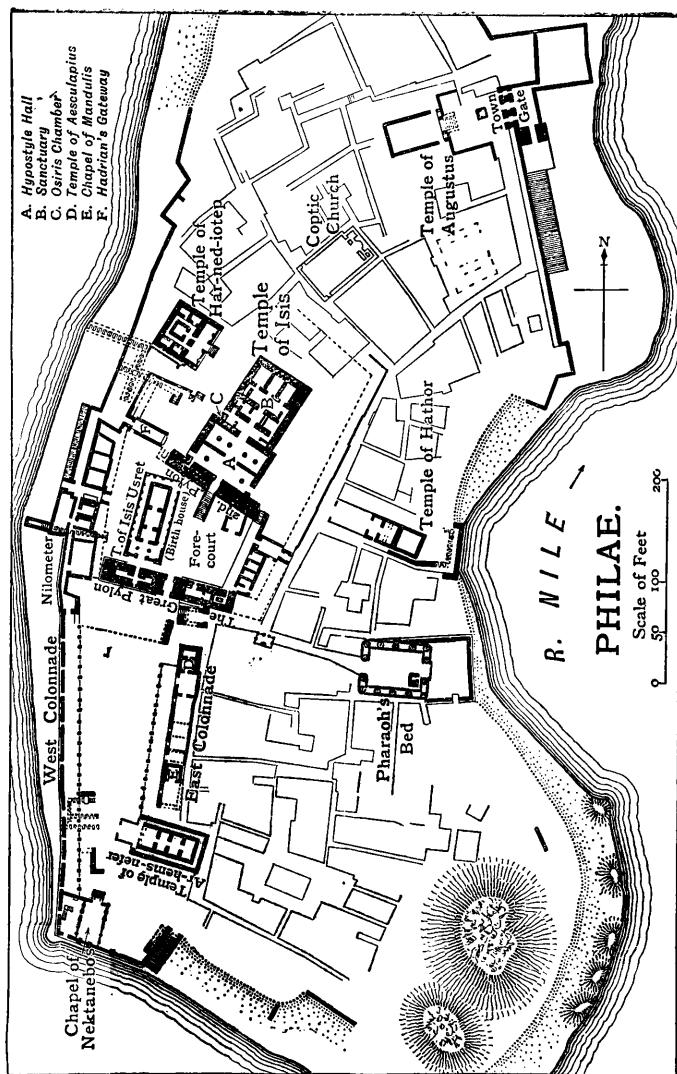
It was built by Nektanebo and some of the Ptolemies. We enter a court in front of the great pylon by a gateway bearing the names of Philadelphus and Tiberius. From this court we see to the left two long colonnades. At the south end of the east colonnade is a ruined *Temple of Ar-hems-nefer*, an Ethiopian god. The beautiful **West Colonnade** is 100 yds. long. Its 32 columns are 16 ft. high, and each capital is of a different design. It ends at the south in a small **CHAPEL OF NEKTANEBO**, the oldest building on the island.

Returning, we visit the

Great Pylon, 150 ft. broad and 60 ft. high. The decorations are similar to those on Theban temples,—the Pharaoh who is represented triumphing over his enemies being Ptolemy Neos Dionysus. The pylon should be ascended, the view from the top being very fine.

Passing through the pylon into the **Fore-court**, we see the pylon of the temple proper (2nd pylon on plan).

To the left is a colonnade behind which are several chambers. This was a small temple dedicated to Isis Usret, and corresponding to the "Birth houses" in the temples of Luxor, Dendera, etc. The eastern colonnade has several chambers off



it, from one of which a staircase leads to the roof.

If we leave this fore-court by a passage on the west, and proceed to the ruin, we find a **Nilometer**.

The Second Pylon is not parallel to the first. On the east side of it we see the natural granite rock appearing. It is incorporated with the building, having a squared face and an inscription. On the pylon we see the same Ptolemy whose picture is on the first pylon. In the top right-hand corner of the doorway are some early Christian frescoes.

Passing through an open court, we come to a

Hypostyle Hall, which is the most beautiful part of the temple. Much of the colour is still left on its columns and well-designed capitals. The ceiling has astronomical representations, and the walls and pillars are covered with sculptures. The Coptic crosses seen every here and there indicate that the hall was once used as a Christian church.

The Sanctuary and the chambers surrounding it have nothing of particular interest to show. In the sanctuary is a monolithic granite shrine. From one of the small chambers to the west a staircase ascends to the roof and the

Osiris Chamber. The scenes here relate to the death and resurrection of Osiris. They are very peculiar and interesting.

Near the north end of the island were remains of a Roman temple of Augustus, and a large Town Gate.

Leaving the temples, we take the boat about a mile north, to the great **Aswān Dam and Reservoir**. Along the top runs a tram line, with trolleys for the use of visitors. Fare, P.T. 3 single journey. The dam, which is made of granite throughout, is 2000 metres long, and straight from end to end. Along its top there is room to walk on either side of the trolley line. Its width at top is 7 metres, and at its deepest part 25 metres; the height

from the deepest part of the foundation to the top is 40 metres. It is pierced by 140 lower sluices of 14 sq. m. area each, and 40 upper sluices of 7 sq. m. area each. The lining of 30 lower sluices is of cast-iron, and the remainder of heavy ashlar granite. Their regulation is made by steel gates (Stoney's pattern).

On the west flank of the dam is a navigation channel 2000 m. long, provided with four locks, each 70 m. long and 9½ m. wide. The gates, which are worked hydraulically by a turbine in the dam, slide into recesses in the sides of the lock walls. Two gates are 19 m. high, one 15 m., one 12, and one 11 m. The foundations of the dam are everywhere on solid granite, and the total weight of the masonry is over one million tons.

The work was carried out under Sir William Garstin, from designs prepared by Mr.—now Sir William—Willcocks, Messrs. John Aird & Co. being the contractors, and Sir Benjamin Baker the consulting engineer. The following are some of the materials used in the work, which cost £2,450,000: over 74,000 tons of Portland cement; 28,000 tons of coal; 114 tons of nitro-glycerine explosives, principally gelignite; 790,000 sextuple detonators; 97,000 lbs. of blasting-powder; 230,000 coils, or 5,520,000 lineal ft., of safety fuse; 200 tons of octagon steel for drills and chisels; 1,750,000 of gunny bags.

The dam is designed to pass the whole of the Nile discharge in flood, amounting to over 15,000 tons of water per second, or 54 million per hour, through the sluices, and at the same time has a storage capacity of 1065 million cubic metres when filled to RL 106: the maximum head in summer may be 20 metres. It is filled by the partial closure of the gates between December and March, when the water carries no silt, and when the supply of the river is in excess of that required for Egypt's crops.

This excess is used to fill the reservoir. The normal supply of the river is passed on through the sluices, after the reservoir is full, until late in May, when the stored water is utilised to supplement the supply coming down the river, which is insufficient for the summer crops of Egypt. The reservoir is arranged to be empty and the sluices fully open when the river is bringing down a supply sufficient for all needs, for when the Nile rises in July its supply is generally far in excess of requirements.

Landing on the western bank, a short walk takes us to an eminence whence the **Cataract** may be well seen.

Before the great dam was built, the return to Aswân was usually made by boat down the cataract, a pleasant and somewhat exciting excursion. This is now no longer possible. Instead, however, of riding back through the desert, the route by the river should be taken, though the donkey boys may protest. It is exceedingly picturesque, and enables one to get some idea of the rapids. The largest island passed is Sehêl, on which are the ruins of a temple and many interesting rock inscriptions.

SECTION 13.

ASWÂN (FIRST CATARACT) TO WÂDY HALFA (SECOND CATARACT).

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*For practical information,
see p. 97.*

With Aswân, Egypt proper is left behind, and Nubia is entered. The short steamer journey of a week there and back is well worth taking. Not only does the Temple of Abû Simbel rank almost next to the

Pyramids in interest, but the country and scenery are quite different, and the sand of even a richer yellow than that at Aswân. There is, however, less animal life.

There is now practically no cultivated land until Kalabsha is reached, it, and the villages upon it, having been covered by the waters of the great lake formed by the dam; the greater part of the inhabitants have also disappeared, the water now reaching to the hills on either bank. The lake extends as far as Korosko, but fortunately does not affect any of the temples, which stand beyond the margin of its waters.

Leaving **Shellâl**, there is a fine view, looking back, of Philæ and the other islands. At first the scenery is wild, the river running between granite cliffs.

10½ miles (west bank), **Dabôd**, with remains of a temple founded by an Ethiopian king, Az-kher-Amen, a contemporary of Ptolemy IV. Beyond this the tops of the palm groves are still seen; but the water is gradually killing the trees, and they will soon disappear. In the distance is the picturesque Ptolemaic temple of,

15 miles (west bank), **Kartassi**, on a hill. It is very small, not more than 30 ft. square. Passing sandstone quarries and a few ruins at Taifa, we reach, beyond a rocky gorge,

14 miles (west bank), **Kalâbsha**, the largest temple in Nubia, built in the reign of Augustus, and once used as a Christian church. Much of the colouring is still bright, but the decorations were never completed. About 20 minutes distant northwards is a small temple called **Bêt el-Wallî**, of a much better period, having been built in the time of Ramses II. It is cut in the rock, and has sculptured reliefs showing the victories of Ramses over the Ethiopians. Notice on the left wall a giraffe, an ostrich, and other animals.

Beyond Kalâbsha there is scarcely

any vegetation, and the bed of the river is so rocky as almost to form rapids until the valley widens out at,

13 miles (west bank), **Dendûr**. This point is just within the tropics, and the constellation of the Southern Cross may be seen. The temple at Dendûr is Roman.

9 miles (west bank), **Gerf Husên**, with a rock-cut temple of Ramses II. Nearly opposite is the ruined mediæval town of Sabagûra. Passing ruins of the 18th dynasty,

10 miles (west bank), **Dakka** is reached. The Ptolemaic temple is built on the site of temples of the 12th and 18th dynasties. Part of the temple was once used by Christians. On the east bank are remains of a large fortress.

3½ miles, **Korti**.

23½ miles (west bank), **Wâdy es-Sebûa**, or "Valley of Lions," with a temple of Ramses II. On the walls of the area is a list of his children, amounting to 178. The river now turns to the west, reaching at,

12½ miles (east bank), **Korosko**, chief town of the district, from which starts the desert road to Abû Hamed and the Upper Nile. The river now takes a north-westerly course to,

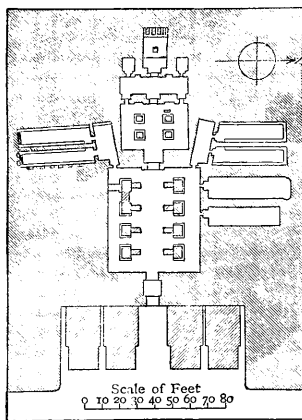
7½ miles (west bank), **Amâda**, with a small temple dating back to Usert-sen III, but rebuilt by Thothmes III.

3½ miles (east bank), **Dirr**. The small rock-temple was built by Ramses II. After passing Kasr Ibrim, with some interesting rock-tombs, and Toshki, where the Der-vishes were defeated in 1889,

47 miles (west bank), **Abû Simbel** comes in sight. The temples, both works of Ramses II, are cut in the precipitous cliff overhanging the river. The *Great Temple* consists of a large hall with eight columns, a smaller hall, and twelve other chambers, all cut out of the solid rock. On either side of the entrance are two seated figures of Ramses II, 65 ft. high. The smaller

figures on either side of the entrance are Nefert-ari, his wife; the others being his mother, son, and daughters. It is 180 ft. from the entrance to the back of the furthest chamber. The reliefs on the walls are not only beautifully executed and vividly coloured, but are of great historical value.

The *Temple of Hathor* has six colossal statues on its façade, each 33 ft. high; four of Ramses, and two of his wife. It has a hall with eight Hathor-headed pillars, and other chambers. The view from



Rock Temple of Abû-Simbel.

the top of the cliff above the statues is very fine.

Opposite Abû Simbel, a little further south, is a small rock-cut temple, and still further south on the west bank at Faras are Egyptian, Roman, and Saracenic remains. The ruined town opposite Faras is Coptic. Before reaching,

802 miles from Cairo and 40 miles from Abû Simbel, **Wâdy Halfa** (east bank) itself, the steamer ends its voyage at Ankish, the military station. Here in old times were the "Lines"; but since the recon-

quest of the Sūdān and the removal of the frontier farther south, only a few Egyptian troops are now stationed here.

Hotel.—See "HOTEL LIST."

Doctors.—A doctor (Copt) at Tewfikieh. A Syrian doctor at the camp.

Boats and a steam launch can be hired at the hotel.

There is nothing of interest in Wādy Halfa itself, but the cataract, which is some miles south, should certainly be visited.

THE EXCURSION TO THE SECOND CATARACT.

The journey is made part of the way by boat, and the latter part on donkeys or camels. The boat lands the traveller on the west bank just under the remains

of an interesting **Temple of Thothmes III.** Some of the colouring here is still very bright and charming, but the pictures are much mutilated.

From this point it is a ride of some distance to the **Rock of Abusir**, whence there is a very fine view of the cataract and surrounding country. The rock is covered with names of travellers and tourists. From the top one sees the bed of the river, which occupies a wide area at this point, with innumerable channels of water finding their way among the shiny black rocks. The scenery is quite different from that at the first cataract, being perhaps wilder and more desolate, although the rocks are not so imposing in height and contour, being of sandstone, while those at Aswān are of granite.

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PART III.

THE SÛDÂN AND UGANDA.

For Map, see p. 6.

Description of the Sûdân.

THE SÛDÂN,

or more correctly the Anglo-Egyptian Sûdân, is entered when the steamer passes Faras at the 22nd parallel, north of Wâdy Halfa. As its real name indicates, it is not merely a province or dependency of Egypt proper, but a separate state administered by an Anglo-Egyptian Government, the British and Egyptian flags flying together over all Government buildings. At the time of Egypt's insolvency she was obliged, for economic reasons, to abandon the Sûdân, and it was left to the tyrannous sway of the fanatic Mahdi and his successor the Khalifa. But in 1898 an army of allied British and Egyptian troops routed the Dervish army and marched into Khartûm (see p. 15), peace being rapidly established. It is a country rich in many senses. Its mineral and other wealth have yet to be exploited, and concessions have been granted to several different companies—all British—for this purpose. One "development" company has steamers on the Blue and White Niles. The Government is earnest in giving all reasonable assistance, and is doing everything in its power to assist the decimated population to resettle and cultivate

the country. The fact that in 1903 a thousand new *sakiyas* (water-wheels) were erected is a proof of growing prosperity.

The Sûdân is divided into eleven *Mudiriyas* or provinces. The provinces are Khartûm, Dongola, Berber, Gezira, Kassala, Sennar, Kordofan, Suakin, Upper Nile, Halfa, and Bahr el-Ghazal. The *mudirs*, or governors of provinces, who are all Englishmen, have under them a certain number of *mamurs* over the subdivisions or *mamuriyas*. The *mamurs* are either Egyptians or natives.

Trade is slowly reviving, as confidence is established and the tribes realise that the Dervish power is at an end; and when the Suakin-Berber railway is completed, and thus a quicker and cheaper trade route than that supplied by the Nile is effected, an immense stride will be made in the commercial development of the Sûdân. The most serious problem standing in the way of its advancement is the want of population. It has been estimated that during the years of the Mahdi's rule the population has decreased by 75 per cent., being now, roughly speaking, about 1,870,500. The chief products are gum, ivory, india-rubber, ebony, and grain. But in the future cotton will be more important financially than

any of these. There are large tracts of rich alluvial land which, given systematic irrigation and a supply of labour, would become great cotton-producing countries. It will be some little time, however, before the labour question finds a satisfactory solution, the few natives not being industrious, and demanding a high wage. The water question is already being taken in hand.

Every effort is being made to improve the means of transport. The obstructions to river traffic south of Khartûm formed by the *sudd* are being removed, and trails are being made with motor cars and waggons on the caravan roads, which are being improved.

Game is plentiful, and is attracting an increasing number of sportsmen. Elephant, hippopotamus, and rhinoceros; lion, leopard, and cheetah; wolf, hyæna, and lynx; giraffe; buffalo, hartebeest, reedbuck, waterbuck, kudu, and many antelope; zebra and wild ass, are all found, besides chimpanzees, baboons, and other monkeys; ostriches, pelicans, secretary birds, and many other birds. But mosquitoes abound, and the *serut* stinging-fly is common in certain parts. An "A" game licence, costing £25, allows its holder to "hunt the ordinary and some of the larger and rarer kinds of game," as given in certain official papers.

TEMPERATURE (FAHR.) AT KHARTŪM.				
	Dec.	Jan.	Feb.	March.
Mean. . .	69	67	78	82
Max. . .	84	84	94	100
Min. . .	57	57	66	69

[*Extract from the London Gazette of Tuesday, October 27, 1903.*]

Passports in the Sūdân.

FOREIGN OFFICE,

October 23, 1903.

His Majesty's Secretary of State for Foreign Affairs has received from His Majesty's Representative at Cairo a Despatch, transmitting a

copy of the following Regulations with respect to the formalities to be observed by persons travelling in the Sūdân:—

"PASSPORTS AND REPORTING (EUROPEANS AND FOREIGNERS).

"These regulations cancel all those previously issued on this subject, i.e., notices published in Sūdân Gazette No. 19, dated 19th January, 1901, No. 27, dated 1st September, 1901, and No. 35 dated 1st May, 1902:—

"(1) It is hereby notified that in future passports will be required from Europeans and Foreigners desiring to enter the Sūdân.

"Applications for passports must be made in person to the Sūdân Agent, War Office, Cairo; to the Mudir, Wadi Halfa; or to the Mudir, Suakin.

"The applicant must state the object for which he desires to enter the country, and produce satisfactory testimonials or recommendations from Consuls or from persons of established standing or authority either in Egypt or the Sūdân. Passports must be produced whenever required by Sūdân Government Officials.

"(2) Europeans and Foreigners proceeding south of Khartûm or into Kordofan must obtain special passes from the office of the Civil Secretary, Khartoum, through the official from whom they obtained their passport.

"(3) All Europeans and Foreigners travelling in the Sūdân are required to report their arrival personally or in writing to the Mudir at the Headquarters of the Province, stating their address, occupation, and probable length of stay. Through travellers to Khartoum need only register in that town, either at the Mudiriya or at the Hotel.

"(4) Passports are not required by officials of the Sūdân, Egyptian, or Uganda Governments, or by persons who enter the Sūdân under arrangements made by any recognized Tourist Agency."

SECTION 14.

WÂDY HALFA TO DONGOLA.

Rail to Abu Hamed, whence a new branch line goes to Kerma. Government steamer, Kerma to New Dongola, 31 miles. Train from Wady Halfa to Abu Hamed, see below.

Leave Abu Hamed 3.15 p.m.

Sun. and Thurs.

Arrive Kerma 4.45 a.m. Mon. and Fri.

Leave " 11.30 a.m. Sat. and Wed.

Arrive Abu Hamed 12.35 a.m.

Sun. and Thurs.

There are several interesting remains of the ancient Ethiopian temples and tombs on this route; also temples of Thothmes III, Amenhetep II, and Amenhetep III; besides traces of early Christian occupation.

Kerma is at the third cataract. The remains of a city, and burying-ground near, are of interest.

Merowe is the capital of the *mudiria*. Since the end of the campaign, the people have begun to increase and prosper. They are clean and well dressed, and build better houses. Dongola produces dates and cereals, but her merchants are wanting in enterprise.

Old Dongola is 75 miles farther south.

SECTION 15.

FROM WÂDY HALFA TO KHARTÛM.

575 miles.

Train de Luxe twice a week by the **Sûdân Government Railway**.

The through connection with the Brindisi mail from England leaves Cairo on Wednesday 8 p.m., and Wady Halfa on Saturdays.

Wady Halfa d. 3 p.m. Sat. and Wed.

Abu Hamed a. 1.35 a.m. Sun. „ Thurs.

„ d. 1.50 a.m. „ „ „

Atbara a. 3 a.m. „ „ „

„ d. 9 a.m. „ „ „

Khartûm a. 5.30 p.m. „ „ „

An ordinary express in the same time leaves Wady Halfa on Monday.

300 lbs. of baggage allowed free.

Fares. — Return, sleeping-car,

£6, 18s. 6d.; first class, ordinary single, £5, 18s. Food, P.T. 75 per day.

The line to Khartûm North, is well laid, and the journey would be comfortable but for the inevitable dust, though everything possible is done to keep it out of the carriages. The line strikes out straight across the level Nubian desert, in a south-easterly direction, for Abu Hamed, leaving the Nile, which passes two more cataracts and forms an immense bend before arriving at that place. The mirage may often be seen between the railway and the hills in the east.

230 miles. **Abu Hamed.** Junction with the line from Kerma or Kareima. Here is a row of well-ordered bath-houses for ladies and gentlemen, and the halt of 50 minutes allows the passengers time for a bath before breakfast.

The line again approaches the Nile, and there are palm groves and strips of brilliant green cultivation. After some miles in the desert the line rejoins the river at

343 miles, **Abadia**, just above the 5th cataract.

361 miles, **Berber**, a rapidly improving place with an increasing population. Owing to judicious remitting of taxes, and loans of animals from the Government, the people are becoming more prosperous.

385 miles, **Atbara.** Junction with the **Nile-Red-Sea Railway** from Port Sûdân. When first projected this line was called the Berber-Suâkin railway; but a more suitable place for a harbour being found a little further south on the Red Sea coast, Suâkin was abandoned and the terminus of the railway made at Shêkh Bargût, renamed Port Sûdân (see p. 168).

The sleeping-car service will be as follows:—

Atbara d. 9.15 a.m. Sun. and Thurs.

Port Sûdân a. 7 a.m. Mon. and Fri.

Port Sûdân d. 3.30 p.m. Sat.; 7.30 a.m.

Wed.

Atbara a. 7.20 a.m. Sun.; 5.45 a.m.

Thurs.

The importance of this railway in the development of the Sūdân can hardly be over-rated. Exports, which hitherto had to make the long, slow, and expensive journey down the Nile, can now be delivered at a seaport in a very much shorter time. It will also lessen the price of coal in Khartûm, an important factor in the navigation beyond that place. The river Atbara is the last tributary the Nile receives before it reaches the Mediterranean. It contributes to the Nile water the red mud which is of such great agricultural value. A long iron bridge carries the railway over the bed, which from about April to June is reduced to a series of pools and stretches of deep water. A considerable tract of country at the mouth of the Atbara has been purchased by an American, who has a staff of Englishmen and Americans there carrying out extensive experiments in cotton growing.

Before reaching (471 miles) Shendi the ruins of Meroë are seen not far from the line. The pyramids, dating from about 1000 to 24 B.C., are narrower in design than those in the north, and many have chapels with decorated pylons attached to one face. They can only be visited if the traveller takes a camping equipment. At Shendi a certain amount of cotton, iron, and leather manufacturing is done. There is a Government experimental farm, where trials of different kinds of cotton at different seasons are being made, in order to ascertain the best mode of cultivating it in the Sūdân.

524 miles, **Gebel Gerri**. Here the scenery is in contrast to the yellow desert. The line passes through a rocky defile among volcanic hills, while the Nile breaks through the 6th cataract.

575 miles, **Khartûm North**, on the Blue Nile opposite Khartûm.

KHARTÛM.

Hotels.—See "HOTEL LIST."

Steamers (see Section 16).—Stern-wheeler from Khartûm North, P.T. 5, in 10 minutes; to Omdurman, P.T. 10.

Railway.—*Train de Luxe* from Khartûm North, at 10.15 p.m. on Wednesdays and Saturdays, arriving Abu Hamed at 2.10 p.m. on Thursdays and Sundays, and Wâdy Halfa 12.40 a.m. the following days, in connection with Government steamer to Aswân.

Post and Telegraph Offices on River Esplanade, west of the Sirdariya. The Cairo-Khartûm service takes four days either way. Leaves Khartûm Friday and Monday mornings. Leaves Cairo for Khartûm Wednesday and Saturday evenings.

Weekly Mails to Roseires on the Blue Nile (13 days); to El Obeid (8 days); to Berber and Suakin (8 days); Berber and Kassala (8 days).

Monthly Mails to Bahrel-Gebel (13 days); Bahr el-Ghazal (10 days).

Telegraph office in the Palace. Communication with Cairo, Suakin, Fashoda, Gallabat, and Bahr el-Ghazal. There is through telegraphic communication between Cairo and Adis Abeba in Abyssinia, *via* Erythrea and the Sūdân.

Tariff: as in India, there are three forms of messages, *urgent*, *ordinary*, and *deferred*. The first take precedence of all messages, the second come next in order, and *deferred* are not delivered until 48 hours after being handed in.

Between Sūdân and Egypt—

	For every 2 words.			
Urgent	P.T.	2½	min.	P.T. 10
Ordinary	"	1	"	" 4
Deferred	"	½	"	" 2

In the Sūdân—

Urgent	"	4	"	" 16
Ordinary	"	1½	"	" 6
Deferred	"	1¼	"	" 3

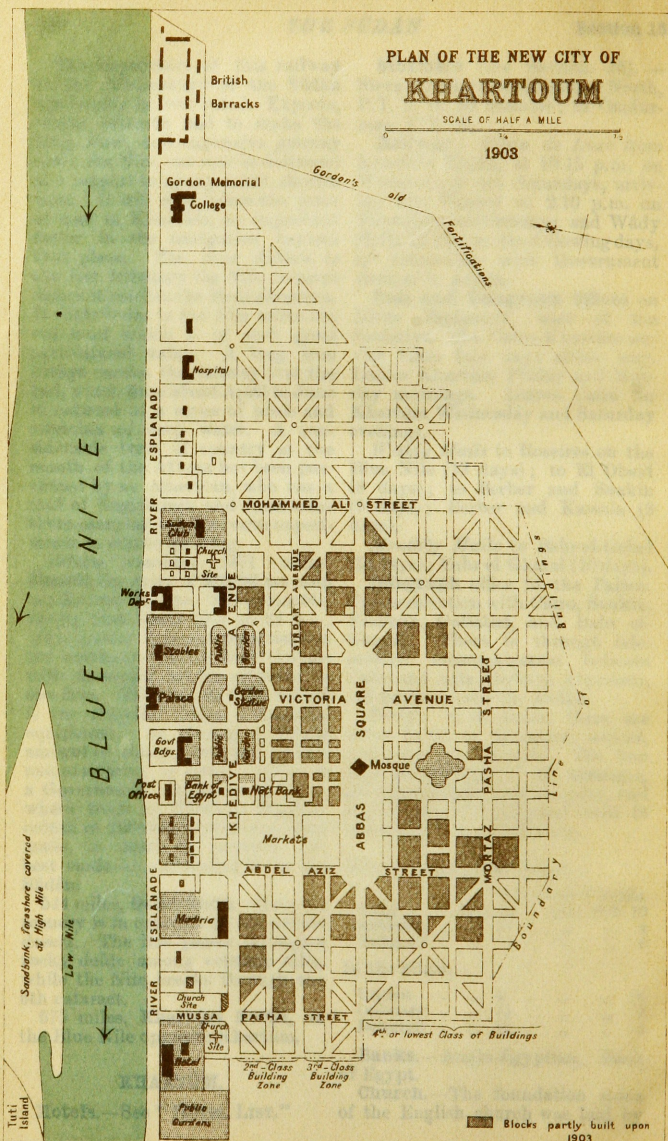
Banks.—Anglo-Egyptian, Bank of Egypt.

Church.—The foundation stone of the English church was laid by

PLAN OF THE NEW CITY OF KHARTOUM

SCALE OF HALF A MILE

1903



the Princess Henry of Battenberg in February 1904. At present the military chaplain holds services in the ballroom of the Palace on Sundays; early, morning, and evening services. There are Greek, Coptic, and Roman Catholic churches.

Doctors of the British battalion, and Egyptian Army medical service.

Tourist Agents.—Messrs. Thos. Cook & Son.

Shops.—As yet not much can be obtained but ordinary provisions, in shops mostly kept by Greeks.

Local Information can all be found in the *Sūdān Gazette*. "Notes for Travellers and Sportsmen in the Sūdān," *Sūdān Almanac*, "Notes on Sūdān Outfit," can be obtained from the Intelligence offices in Cairo and Khartūm.

Khartūm is situated at the junction of the *Bahr el Abiād*, or White Nile, with the *Bahr el Azrek*, or Blue Nile. The land between these two rivers is called the *Gezira*, or island. The people of Khartūm, as of Omdurman, are a mixture from many tribes. Besides Egyptians, Greeks, and Syrians, there are Nubians, Dongolese, warlike Baggara and peaceful Jaalin, Dinkas, Shilluks, and Arabs of various tribes. Their ways are better observed at Omdurman. The preponderance of women is no doubt due to the late campaign, the husbands having been killed or having deserted them.

Leaving Khartūm North, the steamer crosses the Blue Nile. Almost directly opposite is the Gordon College. After passing the magazines and Public Works department the beautiful white Palace of the Governor-General—Sir Reginald Wingate—is seen. Next to it is the red-brick Government building called the Sirdaria, with parade-ground in front; and at the end of the town, opposite the island of Tuti, is the hotel, beyond which are the fine public gardens. The front of both Palace and Sirdariya look south on to Khedive Avenue.

All the Government offices have

been removed to Khartūm from Omdurman, and the town is rapidly increasing in size. It is laid out in squares, intersected by wide streets, those parallel with the river being named *River Esplanade*, *Khedive Avenue*, and *Sirdar Avenue*. In the centre is *Abbas Square*, with a large new mosque. In the Public Garden behind the Palace is a fine statue of General Gordon. The buildings are now being chiefly constructed of stone with occasional courses of brick. Government allots portions of land to those desiring to build, on condition that within a stated time a building of a particular kind shall be put there. If the condition is not fulfilled, land and whatever is on it goes back to Government. These buildings are of three classes. Those nearest the river are the principal houses and offices. Houses of two storeys of a smaller class may be built between Khedive and Sirdar Avenues, and south of the latter will be all the native houses. At present the town is only in the making, and the double rows of *lebbekh* trees are still very young. Even now, by reason of its gardens, it forms a beautiful oasis in the midst of desert land. As yet the roads are hardly fit for wheeled traffic, and everyone goes about on donkeys the animals being excellent. It is advisable, however, for ladies to bring side-saddles with them.

The **Sūdān Club**, at the corner of River Esplanade and Mohammed Ali Street, is housed in a fine building, where all the English papers and latest telegrams may be seen. It has a beautiful garden, and tennis-court.

The **Palace**, which the Governor-General kindly opens to tourists on Mondays and Fridays, has six acres of most beautiful garden. It stands on the site of Gordon's palace, on the steps of which he was brutally done to death. The garden was made by him, and fortunately the Dervishes did not burn the trees when they sacked the house. The present

building is picturesque, with its arcaded verandahs and staircase up to the first-floor loggia. The guns at the entrance were used during the siege. Among the trophies in the Palace are the Mahdi's pulpit, and the arms of the Mahdi, the Khalifa, and his *emirs*.

The **Gordon Memorial College** is at the east end of the town. It was built with subscriptions solicited by Lord Kitchener from the British people. The fine building, which was completed in 1902, can of course at present only be used for the pupils of the primary school, seeing there is no demand as yet for higher instruction. An economic museum is to be formed, with a view to assisting in the commercial development of the country; and an analytical and bacteriological laboratory, with all the necessary apparatus, has been presented to the college by Mr. H. S. Wellcome. An archæological collection has also been commenced. The military branch was opened to students in October 1904. Another important adjunct of the college is the very complete instructional workshops, generously fitted up by Sir William Mather. Their importance for technical education can hardly be over-estimated.

It is interesting to know that in the higher-primary school at Omdurman 181 out of 215 boys pay fees. 90 per cent. of the boys are genuine Sūdānese.

OMDURMAN.

By steam launch and donkeys, twice a week, from the hotel. Fare, about P.T. 50.

Passing Tuti island, with the conical straw houses of natives, and the *Ras Khartûm*, we come to the junction of this branch of the river with the White Nile. Omdurman is on the left. Landing, and mounting the donkeys which are waiting, we proceed to visit the **Mahdi's tomb**, in the middle of the

town. The buildings are mostly mere mud huts, but here and there are houses built of sun-dried bricks. The **Khalifa's house** is near the Mahdi's tomb. In its enclosure is the tomb of Hubert Howard, son of the Earl of Carlisle, who was killed at the capture of Omdurman while acting as a war correspondent.

The **Market Place** and **bazaars** are extremely picturesque, especially the fruit bazaar. The streets are very narrow, but one can take a donkey down them. The variety of tribes represented here is more noticeable than at Khartûm. The market-place was the scene of numerous executions under the Khalifa, and near it was a pit into which the dismembered bodies were thrown. Along the river bank may be seen quantities of gum being sorted out into various qualities by women.

Father Ohrwalder, who has returned to take up his good work again, has a school of four hundred pupils.

Inland from Omdurman is the polo-ground.

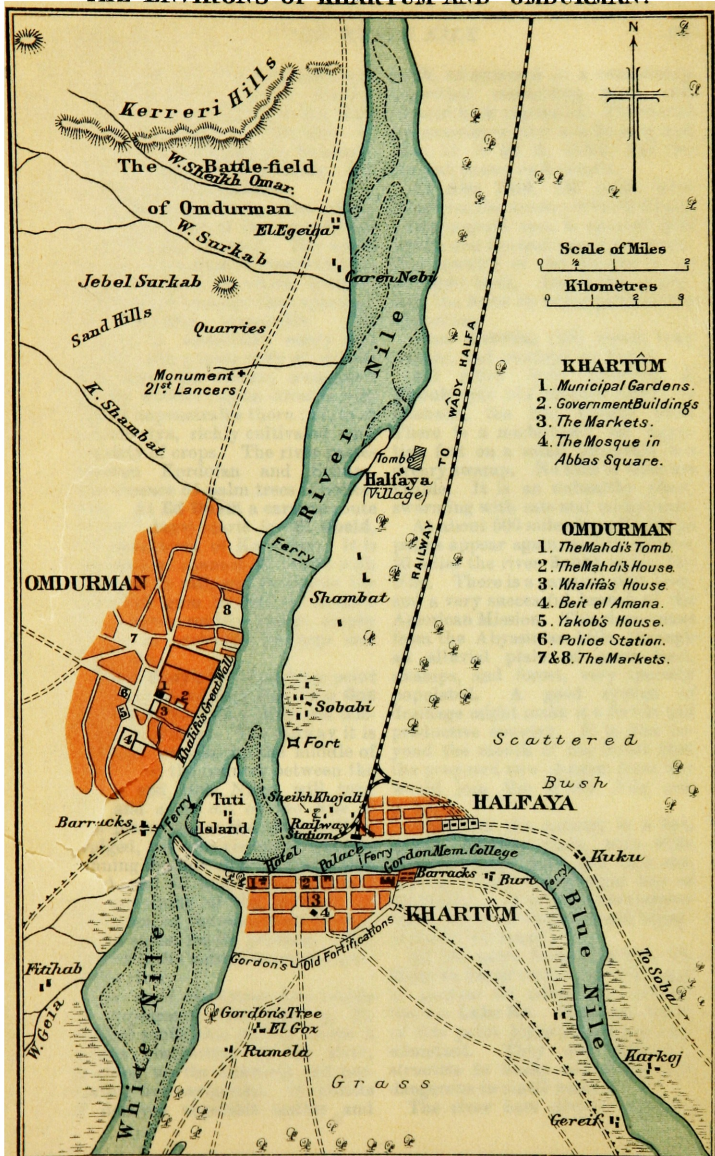
Seven miles north, at **Kerreri**, is the real site of the great battle, reached on camel or donkey back. A marble obelisk marks the spot where the 21st Lancers made their famous charge.

SECTION 16.

THE WHITE NILE.

(a) There is a Sūdân Government steamer to **Gondokoro**, in Uganda, 1131 miles from Khartûm, which makes two tourist trips in the season, leaving Khartûm on January 15 and February 15, 1905. The whole journey, there and back, occupies about 28 days. Fares, including food, £E65. European servants, £E41. Native servants, £E7, without food. The steamers carry a dragoman. On other steamers travellers provide their own food.

THE ENVIRONS OF KHARTUM AND OMDURMAN.



(b) The Sûdân Development and Exploration Co. run a weekly steamer from Khartûm to Goz Abu Guma, leaving on Tuesdays at 9 a.m. and returning on Sundays. Fare, including everything but drinks, £25 and upwards.

Except for sportsmen or specialists, the greater part of the journey has no particular interest. The water channel varies from 700 yards to three miles in width, the shores being so shelving and swampy that approach is frequently impossible. The country is sometimes sandy and barren, with a mere strip of cultivation along the banks; sometimes thickly wooded; again covered with almost impenetrable thorn; or, as at Lakadowiya, richly cultivated with a variety of crops. The river passes between Kordofan and Sennar. The absence of palm trees is noticeable. At **Ed Duem** a caravan route (about 7 days) starts for **El Obeid**, the chief town of Kordofan. It is intended to connect El Obeid with the river by rail, and so enable the Kordofan gum to find a market. The natives readily accept empty bottles in exchange for eggs and fowls, etc.

Fachi Shoya is the starting-point for South Kordofan, and from **Goz abu Guma** there is a route and telegraph to Sennar. The railway it is proposed to take up the middle of Gezira, i.e. the country between the White and Blue Niles, will turn east and come out on the Nile at this place, where the river will be bridged, with the view of eventually running the line on to El Obeid (see *ante*), and so immensely facilitate the governing of the province of Kordofan, at the same time providing an outlet for its produce. This district is the most picturesque part of the river.

The *sudd* vegetation first makes its appearance here (see p. 7). Farther south this growth forms a serious obstruction in the river, blocking up the channels and preventing free navigation. It consists of decayed vegetable matter and

earth, compressed to a consistency somewhat resembling peat, and covered with vegetation. The blocks are sometimes over a mile long and from 15 to 20 ft. thick, and the current passes underneath.

At **Abu Zeid**, 189 miles from Khartûm, the country of the Shilluks, a fine negroid race, is entered (left bank), and the first papyrus is seen. The country of the Dinkas is on the right bank. Insect life is prolific, the *Scut* fly being particularly obnoxious.

Near **Gebelén** (250 miles) lion, buffalo, and antelope are found.

469 miles from Khartûm is **Kodok** (the old Shilluk name) or Fashoda, the late French post. There is a modernised old Egyptian fort on a small peninsula in a dreary swamp. No hills or trees are visible. It is an unhealthy place, swarming with rats and mosquitoes.

At about 500 miles from Khartûm palms appear again, and in another 30 miles the river **Sobat** enters the Nile. There is a garrison post here, and a very successful branch of the American Mission. This river comes from the Abyssinian hills, through an alluvial plain of grass-land, swamps, and forest, very sparsely populated. A good system of drainage might make it a fertile and productive country. It is just beyond the mouth of the Sobat that the proposed new channel from Bor would join the White Nile (see p. 28).

After this the country is a flat, grassy, treeless plain, with wide swamps by the river, and only ant-hills to break the straight line of the horizon. Where the trees appear again, traces of elephant and hippopotamus are found.

At 560 miles from Khartûm the **Bahr ez Zeraf** enters the Nile, and in another 50 miles the steamer reaches **Lake No.** West and south of this point hippopotami are very abundant. They are most destructive to banks and crops, and dangerous to small boats.

The river here divides into two

channels—one, called the **Bahr el Ghazal**, taking a due westerly course, and the other, called the **Bahr el Gebel**, going south. The latter is the true Nile. The former receives the **Bahr el Arab**, which drains Darfur. It was in the Bahr el Ghazal district that the celebrated Zubeir Pasha carried on his slave-trading business, which Gessi and Lupton later tried to suppress. In almost every part of the Southern Súdân slave-raiding is still continued, and forms one of the gravest difficulties in the way of the new Government and the peaceful settlement of the land. Every effort is being made to suppress the evil.

The Bahr el Gebel, of clear brown water, is only about 80 yards wide at its mouth. The greater part of the channel has been made navigable by the cutting of the *sudd*, one block of which was seven miles long. But "Block 15," south of **Hellet en Nuer**, still remains, in spite of repeated efforts to remove it, and for 32 miles navigation is impossible. Steamers, therefore, have to find their way through a maze of narrow channels and shallow lakes to the west. The whole district for many miles has been described as hopelessly monotonous. The river has no banks; all that is to be seen is one vast stretch of swamp, and the same vegetation extending as far as the eye can reach. An occasional stunted acacia is a welcome relief in the landscape. The papyrus grows luxuriantly, reaching at times a height of 16 ft.; and *um sáf* and tiger grass grow thickly everywhere. Monotony has a charm of its own; but unfortunately, even if the traveller wished, it is not wise to linger in this region, which is exceedingly malarial, and abounds in mosquitoes. The water teems with fish, but other animal life is almost unrepresented.

Ghaba Shambi, 883 miles, is important as the Nile post of the Bahr el-Ghazal province. But it is a dreary place, more than a mile from the river on the Shambi

Lake, consisting only of a few huts and offices.

The once thickly populated country of Bahr el-Ghazal, on the left bank, was practically deserted, owing to perpetual raiding; but with the establishment of Government posts, the natives are returning. Certain tribes in the south-west district are still cannibals. The forests contain india-rubber trees.

Bor, 1011 miles, is a collection of Dinka villages, well kept, neat, and clean. The people, who possess large herds of cattle, seem contented, and are not shy. It is proposed to take off from this point on the river a new channel directly to the north, rejoining the river near the Sobat mouth (see p. 28).

Gondokoro, on the right bank, is opposite Lado, which is in the territory leased to the Belgians. It is the most northern of the posts of the Nile provinces of the Uganda Protectorate, Mongalla, within a few miles of it, being the most southern station of the Súdân Government.

All the old buildings at Gondokoro are destroyed, and little remains of the large fort. Since 1901 the station has been much improved. The jungle has been cleared, good roads made, huts erected for the men south of the old "lines," and proper houses for the officers. The country opposite is well garrisoned by the Belgians, especially at Kiro, where they are also building good houses.

Lake Albert Nyanza, out of which the Nile flows, is 250 miles farther south.

SECTION 17.

THE BLUE NILE.

Trip by sailing boat.—This can be arranged through Charles Hornstein or other tourist agents in Cairo. It affords a perhaps unique opportunity for a traveller easily in touch with civilisation to hear the roar of lions,—to shoot one if he is a sportsman,—and to observe a great variety of wild animal life,

from the elephant to the monkey. The telegraph follows the river. The scenery and country are altogether more interesting up this river than on the White Nile, but early in December its waters become too low for steamer traffic. While navigable there is a fortnightly steamer to **Roseires**, 426 miles.

The nature of the voyage by sailing boat is similar to that on a dahabiya in Egypt. Sailing on a north wind is good; and when there is none, the current, though strong, is not strong enough to prevent the sailors towing against it. During the winter season there are sandbanks, and sometimes the channel is difficult to find. Should the boat run on to one of these, the sailors will jump into the water to help to get her off. The downstream journey is accomplished by rowing. The fact that Arabic is universally spoken is a great help to the traveller, and considerably simplifies the undertaking. The two disadvantages to be set against the pleasure of such a trip are the insects—making it almost impossible to use artificial light—and the possibilities of malaria. The latter may be guarded against with quinine, and especially by great care not to get a chill when over-heated.

The Blue Nile presents the greatest contrast to the Nile in Egypt, or the White Nile. It takes its name from the beautiful blue transparency of its waters (except during flood), through which one can see the bed of the stream when many feet deep. It has an average width of about 800 yds. Instead of flats of mud or marsh on either side, there are well-defined banks, almost amounting to cliffs in places, and these are covered with vegetation in great variety.

Here again is reached the regions of rains. From about the middle of June until the middle of September is the rainy season; and the flood, which begins about the middle of May, begins to subside when the rains stop. But showers may occur

in other months. The average width of the river is 550 yds., its greatest width being less than 800 yds.

It has been lately proved that it is the flood-water from the Blue Nile and the Atbara that brings down all the fertilising matter to Egypt; that to this the White Nile contributes little, if any.

Leaving Khartûm, the country is at first rather uninteresting. At 18 miles **Soba** is reached. Here there are remains of Christian buildings, which afford interest to the archæologist. Soba was the capital of the ancient kingdom of Alwah. Crocodiles are seen very soon after leaving Khartûm, but on the approach of the boat they will slip off their sandbanks into the water and disappear. Bathing should not be indulged in without a cautious examination of the spot selected. The land is cultivated, the chief crop being *dhurra*; but on the east bank are long stretches of low, thorn jungle. This is almost impenetrable, except where hippopotami and other animals have made paths down to their drinking places on the river.

At **Maghad**, 57½ miles, the *tukls*, or beehive-shaped straw huts, first appear. Shortly afterwards an old Dervish depôt and powder factory is passed. The first considerable village is **Kamlin**, 75½ miles. A road to Kassala starts from here. Like all African villages, it is surrounded by a *zariba*—a belt more or less impenetrable, according to the state of the country—of thorn. This is the head of a mamuria. The villagers, who are chiefly Danagla, are fairly well-to-do carrying on a trade in *dhurra* between the south and Khartûm. The country between the Blue and White Niles is called Gezira. It is exceedingly fertile, and when the new irrigation schemes are carried out, it is expected to produce immense quantities of grain. There is no difficulty in getting fresh vegetables, limes, and melons throughout most of the voyage.

Rufa'a, 117 miles, is the next large village, and here we find another tribe—the Shukriya Arabs. Great quantities of birds may be seen at certain seasons—pelican, storks, cranes, *kulu*, geese, and duck. Monkeys, both yellow and grey, abound, and at places baboons may be found.

Abu Haraz, 141½ miles, is the starting-place of a caravan route to Gedaref (142 miles). Here also the river receives its tributary the Rahad, which rises in the Abyssinian Mountains. The banks of both rivers are covered with dense jungle.

Wad Medani, 147½ miles, is the most flourishing town on the Blue Nile. The efforts of the Mudîr, Colonel Gorringe Bey, have transformed a large village into an important-looking town. There are some good buildings among the *tukls*, and trees have been planted along boulevards. The population of over 15,000 has a prosperous appearance. There is a store—Angelo Capato—where European stores can be obtained, soda-water factory, and a Greek baker. The Greeks are always the pioneers of commercial enterprise. There is a mosque with a high tower.

At 186 miles, after passing few inconsiderable villages, the mouth of the tributary Dinder—about 53 hours by steamer from Khartûm. The traveller may now begin to look for hippopotamus.

Sennar, 241 miles. All that remains of a once large and important village are deserted ruins and a mosque with high minaret. where is a Greek shop in the bazaar, There some kinds of provisions can be obtained. There is a route across to Kawa, and a telegraph line to Goz Abu Guma on the White Nile.

The province of Sennar has great possibilities before it as a grain-producing country. There is also good grazing, and a hardy breed of horses, which might easily be improved. Ebony exists in great quantities.

The *dhurra* grows 6 and 8 ft. high in places. The great *halfa* grass grows to 8 and 10 ft., and even springs up in open spaces in the forest. The natives burn away this grass in the end of the year, and after this the shooting season commences. There are hippopotami and crocodiles in plenty, the natives apparently not being afraid of the latter. Beyond Sennar are lion and leopard and many kinds of antelope. There are cobras and pythons, baboons and monkeys, and a great variety of birds. There are also giraffe, but it is almost impossible to come within sight of them. The most formidable monkey is the dog-faced ape. He has a long shaggy coat of red-brown hair, most formidable teeth, and is very strong and agile.

Beyond this point there are dangerous rapids in the river during low Nile. Passing Senga, a large boat-building station, another succession of rapids has to be passed near Kharab Dini, 311½ miles. After which, sailing is good to

Karkoj, 324 miles and 110 hrs. by steamer from Khartûm. The village straggles along for a mile or so on high ground. Its inhabitants are of various tribes, and seem poor and unhealthy, suffering much from malaria, anæmia, and dropsy. Karkoj used to be a trading centre, but its old importance has gone. The climate here is not suitable for camels or horses, owing to the prevalence of the poisonous *scrât* fly.

The scenery continues in the same variety: cultivated patches, jungle, forest of acacia, mimosa, tamarisk, belts of *dôm* palm (no date palms), tracts of high grass, with occasional groups of *tukls*, now chiefly inhabited by an unattractive negro race called *Hammeg*. Game abounds, and the sportsman may here secure reed-buck and roan antelope.

Roseires, 426 miles, is the limit of navigation for steamers or boats. Even before reaching this point the river is full of obstruction, render-

ing progress slow and difficult. There are no features of special interest in the village or neighbourhood. It is proposed to create a reservoir here to store flood-water, to be sent down in December, January, and February, in order to secure a winter crop off certain lands to the north.

Above the cataract, which is 6 miles long, the river again becomes navigable. Fifty-seven miles further south is **Fazoghli**, whence there is a road to Abyssinia, large amounts of coffee from that country passing through. There are small traces of gold in the neighbourhood. The chief trade product is tobacco.

Shooting Expeditions can be arranged with little difficulty by Charles Hornstein or other tourist agents. Three trips are here suggested:—

Trip I.—From Khartûm, by steamer or sailing boat, up the White Nile to ed-Duem (by steamer 24 hrs.). Start from there on camels with camp for El-Obeid (10 to 12 days), and thence south to Dar Nuba (4 to 6 days).

Trip II.—From Khartûm, by steamer or sailing boat, up the White Nile to Taufikiah. Thence camp towards the Nuer country of the Sobat River, which is full of big game.

Trip III.—From Khartûm, by sailing boat, up the Blue Nile to Sennar. Thence camp *via* Senga as far as the Abyssinian frontier.

Approximate charges for accomplishing any of these trips in a most comfortable way would be:—

From £10 to £13 per day for 2 people.	
„ £12 to £15 „ 3 „	
„ £14 to £18 „ 4 „	

For each additional person another £1 per day. This is from Khartûm.

The agent will probably make an additional charge for five days previous to the start, to allow him to bring full equipment and servants from Cairo.

For two men accustomed to such

travel, and able to do without luxuries, expenses might come to a little more than half the above estimates, say £150 a month.

SECTION 18.

GONDOKORO TO MOMBASA.

For the enterprising traveller or sportsman who has come as far as Gondokoro and does not wish to return to Egypt by the same route, it is possible to get a complete connection through to Mombasa *via* the Albert and Victoria Nyanzas and the new Uganda railway. Thence proceeding to Suez by steamer. The Director of Public Works, Uganda Protectorate, has published a little book describing the route from Entebbé to Gondokoro, and giving all the necessary information as to the journey. The traveller should also have the Blue Book, *Egypt*, No. 2, 1904, containing Sir W. Garstin's report on the Upper Nile basin.

The journey divides itself into five sections—two camping, two by water, and one by rail. For the camping, porters will be required. These can be procured by communicating with agents in Entebbé.

We recommend travellers who wish to do the Nile-Uganda trip in the quickest time to do it the reverse way to that described in these pages, as connections are more easily made up at Entebbé than at Gondokoro. He can reckon that the 457 miles from Entebbé to Gondokoro can be covered in 37 days by marching an average of 10½ miles, or 8½ hours per day. This allows 17 days from Victoria Nyanza (Entebbé) to Albert Nyanza (Butiaba); 9 days by boat from Butiaba to Nimule; and 10 days' marching from Nimule to Gondokoro. The journey from Entebbé to Butiaba may be made by rickshaw. A lady can be carried in a hammock both on this section of the route and from Nimule to Gondokoro.

Agents for porters, etc., at Entebbé.—Messrs. Alidina Visram; Souza, jun., & Dias; A. de Figueiredo. These all have large shops and stores at Entebbé.

Messrs. Campbell & Co. are also commission agents, and undertake the equipment of caravans.

First Stage.—GONDOKORO TO NIMULE, 112 miles.—The Nile above Gondokoro passes over several cataracts, making navigation impossible. Therefore this stage is done by **marching**. The shortest and easiest route does not continue by the river at first, but keeps to the east across the plateau of open forest, containing some fine trees. In the distance is the Belinian Mountain, forming a striking landmark. The first rapids are those at Beddén. The scenery by the river route becomes much more interesting and picturesque, the swamps being varied by occasional hills and rising ground, while the bed is rocky and clearly defined. Several tributaries come in on the east. The Gougi Rapids, with well-wooded islands, are very fine. The natives here are of the Bari tribe. There are frequent signs of elephant.

At about 70 miles (by river) from Gondokoro the route rejoins the river. The scenery becomes gradually finer, exhibiting some of the finest in all Africa. The eastern tributaries join the main stream in rocky ravines, though in the dry season their water is reduced to a few reedy pools. This country was the scene of some of Emin Pasha's severe fighting, and every now and again traces of his occupation are found. The country on the west belongs to the Belgian *enclave*.

At 100 miles, in most beautiful scenery, the Asua, the Nile's most important tributary, joins the river. When in flood it cuts off communication between Gondokoro and Nimuli. But a ferry-boat, to work upon a wire hawser, is under construction at the junction. The hills in the west are the Kuku

Mountains. They are rugged and precipitous. About 10 miles farther south are the formidable **Fola Rapids**. The scene is very wonderful. Nearly the whole volume of water passes through a gorge only 52 ft. wide like a "gigantic mill-race or water-slide, 325 ft. in length. The water tears through this channel in a glassy-green sheet with an incredible velocity." The scenery is magnificent.

Nimule, 112 miles (east bank), after a sharp bend of the river to the south-east, just above the commencement of the rapids. This is the headquarters of the Nile Province, and the residence of an Assistant Commissioner and the Commandant of the military force stationed on the Nile. The country is flat, high, stony, and bare.

Second Stage.—NIMULE TO BUTIABA.—From Nimule a **Steel sailing boat** runs irregularly to Butiaba on the Albert Nyanza. It soon passes **Dufie**, the Belgian station on the west bank, consisting of a collection of thatched houses in a fortified enclosure. The water begins to be dirty and full of green algæ. The scenery varies, being sometimes very beautiful.

At 148 miles the river enters a lagoon, which continues for 50 miles, sometimes reaching a width of nearly 4 miles. It is "full of large reedy islands, and much papyrus and ambatch."

Wadelai, 206 miles, is situated in park-like country, with grassy glades and open forest. The view from the station on the hill, 275 ft. above the river, is very fine. Here live an English collector, a European medical officer, and a garrison of police, this being the headquarters of a district. This is the narrowest part in this reach of the river.

Two miles further south Lake Rubi is entered. Its water is grey and clear; but on leaving it, after a few miles the green algæ again appear. A striking feature in the scenery is the redness of the cliffs

and soil, which makes a vivid contrast with the green of the vegetation.

As the river nears the lake the swamps become wider, and there is no distinct junction.

Albert Nyanza.—The lake is so liable to sudden squalls, that though not very wide it is rarely a boat will venture to cross it. The boat keeps fairly near the eastern shore, passing the mouth of the Victoria Nile. The shore is bordered by a thick belt of reeds and ambatch, and the view to the east is somewhat desolate. But magnificent effects are seen across the lake when the sun sets behind the rugged mountain ranges in the west. Proceeding south the high land approaches the lake, and streams empty themselves into its waters from deep ravines. Crescent-shaped spits of land project into the water, formed by deposit from these streams. In the shelter of one of these is the pier at

Butiaba.—This is now the starting-place for the Victoria Nyanza. Formerly it was at Kibero, about 13 miles south. The village and salt works of Kibero are situated in a large bay. Near it are hot sulphur springs. The forests here, which are tropical in the luxuriance of their vegetation, are the home of innumerable elephants.

Third Stage.—**BUTIABA TO ENTEBBÉ, 198 miles.**—There is now a **cart road** from Butiaba to Entebbé. Ali Dena Vishram will send vehicles from Kampala if requested.

The chief characteristic of the Uganda country is its sharp undulations. It is a perpetual "succession of hills and hollows, which may be compared to a gigantic switchback. In each hollow is a swamp, varying in width from a few hundred metres to three or four kilometres. These swamps are filled by a dense growth of papyrus and ambatch, among which purple-coloured climbers twine. The water surface is generally hidden

by a mass of lovely blue water lilies. The hills, which are low and rounded, are covered with bush, and on the slopes bananas are cultivated. On the line of the track the swamps are crossed by means of cleverly constructed causeways."¹ The beautiful scarlet-flowering tree which is common in the forest is the *Erythrina Tomentosa*.

The road from Kampala to Entebbé, about 20 miles, is good, straight, and broad, passing through one of the most fertile and prosperous districts in the Protectorate. Kampala is the residence of the King of Uganda, and here also are headquarters of the Church of England and Roman Catholic missions.

Entebbé, or Port Alice, on the Victoria Nyanza. *Hotel*, where Cook's coupons are taken. The station is some distance above the lake on a peninsula, affording some of the finest views in the world. The blue waters of the lake, studded with islands, are seen through a forest of foliage. The densely wooded hills show a great variety of colouring from the different trees and their flowers. The lake is 3726 ft. above sea-level. The station itself is picturesque and attractive with its well-kept avenues, and houses standing in their own compounds as in an Indian station. The shops and trading stores are chiefly kept by Parsis and Indians. There are two new hospitals, one specially built for treatment of the "sleeping sickness."

The Residency and house of the Commandant are situated upon the high land overlooking the lake, each in extensive grounds and commanding lovely views. There is a church, and on a tongue of land south of Entebbé a French mission station.

The **Botanical Gardens** to the north-east cover 200 acres of reclaimed forest land. Mr. Mahon, the Director, has made a most

¹ Blue Book, *Egypt*, No. 2, 1904.

beautiful garden, with a representative collection of trees, shrubs, and plants. Tropical fruits, such as the pine-apple and mango, grow equally well with English vegetables and roses. The Congo coffee-tree, a large and fine variety, grows well.

Fourth Stage.—ENTEBBÉ TO PORT FLORENCE OR KISUMU. — Two steamers, the *Winifred* and *Sybil*, of 600 tons each, ply on the lake, and by one of these the traveller may proceed to Port Florence. Through fare Entebbé to Mombasa, £9, 15s. 8d. The voyage from Entebbé, among innumerable islands, across the lake to Kavirondo Bay, with its narrow entrance, is most charming, the scenery being very fine. The distance is between 150 and 200 miles direct. The area of the lake nearly equals that of Scotland. Its water is clear and very fresh. The entrance to Kavirondo Gulf, about 3 miles wide, is about 44 miles from Kisumu. Its water is muddy. Port Florence, with the station and offices of the railway staff, and Kisumu, with the headquarters of the district civil officials, are situated respectively on the south and north sides of a small bay at the end of the gulf. The scenery is beautiful. On the end of the jetty is a harbour light, visible for 5 miles, showing a white beam of light along the fair way, and red over all foul ground. The natives, the Kavirondo, are entirely unclothed, wearing only a few strings of beads. They may be easily observed in the market at Kisumu. There is a *Dak* bungalow at Port Florence for travellers. The currency is in rupees.

Fifth Stage.—PORT FLORENCE TO MOMBASA.—By Uganda railway.

Fare, 1st class, £7, 10s. 7d. The railway company have come to an arrangement with Messrs. Thos. Cook & Son by which that firm is now able to issue circular and tourist tickets for the railway and steamer.

The distance from Port Florence to Mombasa is 580 miles. There are 43 stations, and at five of these there are *Dak* bungalows, where first and second class accommodation is provided free for one night, and at the rate of 1 rupee (1s. 4d.) for each succeeding day. Refreshments can also be had at a fixed price. The traveller, as he would in India, provides his own bedding and service. The five stations are Port Florence, Muhoroni (25 miles), Nakuru (140 miles), Makindu (375 miles), and Voi (480 miles).

Between Muhoroni and Nakuru the line follows a very tortuous route as it ascends to the Mau summit, 8321 ft. There is only one small tunnel. The Masai country through which the line passes proved difficult to survey. There are waterless tracts, and tracts covered with a formidable thorn bush, open country, and hilly country. For 250 miles from the ocean coast the *tsetse* fly makes transport by animals impossible, bullocks, camels, and donkeys succumbing to the pest. The tribes are not always friendly.

The descent to the coast and Mombasa is very steep.

Mombasa.—*Hotel*: Grand Hotel. **STEAMERS**—*British India*. Direct monthly service to London. Fare, £45, 10s., calling at Port Sûdân.

Austrian Lloyd to Suez, £25, 15s. *Deutsche Ost.-Afrika* to Suez fortnightly.

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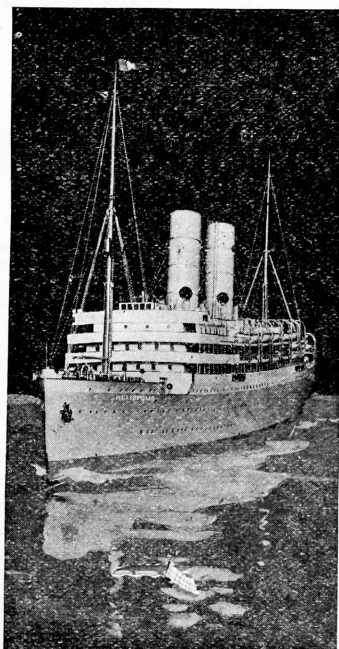
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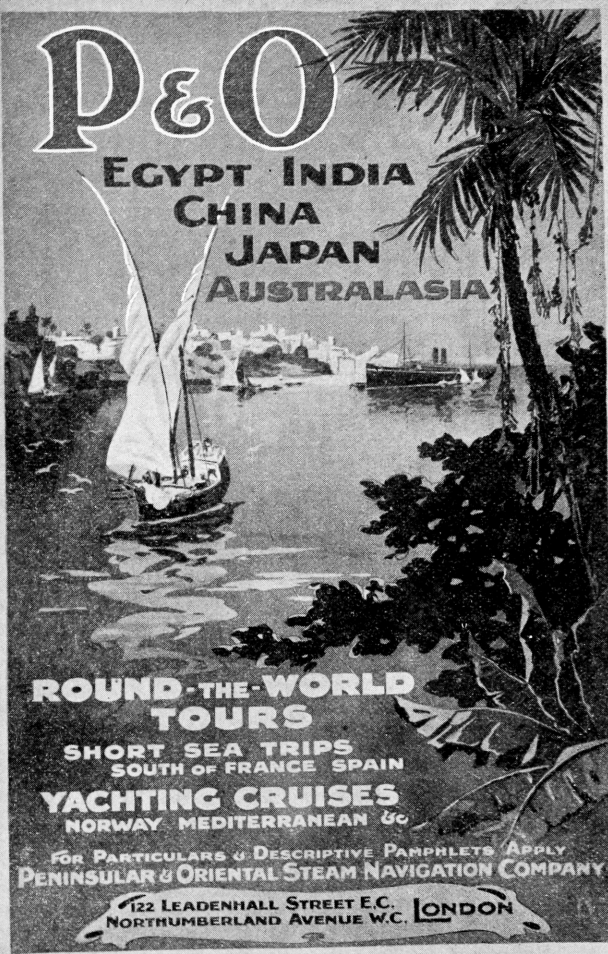
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